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"Illustrations."

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IN asking your attention to the subject of illustrations of the gospel drawn from Chinese sources, it might be interesting at the outset to devote a little time to considering the place which illustrations hold in an orderly statement of the gospel and their relative importance to such other parts of a sermon as exegesis, argument, and exhortation. Or, to take an even wider view, we might enquire what place illustrations, that is, incidents and anecdotes told for the purpose of enforcing an argument or embellishing a proposition, held in the speeches of great orators, such as Gladstone, Bright and others equally famous. A collection of examples of such illustrations drawn from the recorded speeches of the world's orators would prove of surpassing interest, as well as provide a rich intellectual treat. We must, however, remind ourselves that our subject is narrowed to illustrations drawn from Chinese sources, which I trust we shall find sufficiently interesting to reward us for the time devoted to its study.

I must say, however, that I take a higher view of the value of illustrations in a sermon than to regard them merely as a means of tickling the ears of the hearers and bribing them, as it were, to give attention to a discourse which otherwise they would find too tedious to endure.

The two greatest preachers who have lived in this generation have been past masters in the art of using illustration. Those who listened to the eloquence of Spurgeon or Moody would retain to their dying day memories of the telling illustrations used with such effect by these great preachers to impress on the minds of their hearers the most momentous spiritual truths.

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'Tis true, of course, that not every one can bend the bow of Ulysses. A celebrated preacher to children was causing a stir by the meetings he was holding for young folks in Glasgow a few years ago. The Christian workers in a neighbouring town sent a deputation of their number to hear an address and report the advisability or otherwise of inviting the evangelist to hold similar meetings in their local institution. They were asked on their return what the address was like, and the farmer spokesman replied in his broad doric, "It was just a wheen bairns' stories." That settled the question. The proposed invitation was not given. Those Christian workers thought that illustrations should be like salt, used in due proportion; or like light, used to illumine, not to dazzle; always with the aim of illustrating the intricacies of the subject, never to show the cleverness and learning of the speaker.

But I will cite the highest of all authorities, the Great Prince of preachers, of whom it is written, "All these things spake Jesus in parables unto the multitude and without a parable [that is, without an illustration] spake he net unto them." To the wonderful mind of the man Christ Jesus "the earth was full of the glory of God." To Him the bird of the air, the fish of the sea, the lily of the field, the reed by the river's brink, the wind blowing where it listed, the spring of water bubbling up from the ground,—were all allegories of deep spiritual truths. The divine wisdom in Jesus was like the philosopher's stone turning to gold all it touched. And the marvel of marvels was that common things spoken of in the common tongue to the common people were full of the philosophy of religion.

Oh that we had in fuller measure the Spirit of our Master, that we too might see, and more, be able to make others see, the glory of God in earth and sea and air.

I have divided the following paper into four sections. First. I will ask your attention to illustrations drawn from the construction of Chinese characters, or, to use the better, though less common term, ideographs.

2nd. Illustrations drawn from classical sayings from the Four Books, the sayings of Confucius and Mencius.

3rd. Illustrations from incidents in Chinese story books corresponding to our popular novels, and

4th. Illustrations from customs of the people themselves.

I need scarcely say that I have only touched the fringe of the subject. We are all in the habit of preaching to the Chinese; the subject is therefore a familiar one, and I trust that any deficiencies the paper itself will be more than compensated for by the remarks which I trust it will call forth from many who are well qualified to speak on this subject.

ILLUSTRATIONS FROM CHINESE CHARACTERS.

We begin with illustrations drawn from the composition of characters. These may be used effectively if two requisite conditions are observed. The characters chosen ought to be easy and well known and the illustration must be obvious. There is little use of any simile which requires a great deal of elucidation. When the character is analysed and the illustration pointed out, the impression on the mind of the listener should be such as to lead him to exclaim, "Dear me! (ai ia) how plain! Why didn't I think of that before?"

來. Some time ago an article appeared in *China's Millions* in which the character 來 lai, *come*, was given as an illustration of the text "come unto me." The first part of the character is a cross +, hence to come is to come to the cross. Then two men are added, 𠂇, indicating that "lo, these shall come from far; and lo, these from the north and from the west, and these from the land of Sinim;" that as the wise men came from the east to wonder at the birth of Jesus, and the Greeks came from the west to inquire at His death, so the central meeting place for all kindreds and peoples and tongues and tribes is at the cross of Jesus. Add again the symbol 人 ren, for *man*, and the ideograph 來 lai to come, is completed. We then have three men at a cross, suggesting Jesus crucified between two thieves.

If it be objected that this is puerile and unworthy a place in the declaration of the gospel of God's grace, a sufficient answer is, that these are illustrations and are not intended to be used as arguments. Moreover we have heard a preacher adduce arguments which to himself seemed cogent enough, but were puerile in the opinion of the Chinese audience to whom they were addressed. And the audience is not a negligible quantity in a question of this kind.

The following incident will show how seriously the Chinese believe that some mysterious meaning lies hidden in the complicated strokes of their characters. I once stopped on the street in Wuhu to listen to a fortune teller haranguing a crowd preliminary to commencing business. The man was very naturally magnifying his office and impressing on the mind of his hearers that if they were in doubt or perplexity the very best way out of their trouble was to come to him and have a character dissected at a trifling cost which would infallibly show a solution of the difficulty. He illustrated his point by the following story: "In a certain city far away from the place where we now are there was a very troublesome case came up for judgment before the local tribunal. A man had been murdered, and though there were two persons who seemed to be equally responsible for the tragedy, both so energetically

protested their innocence that the poor mandarin was quite at a loss to find a proper victim to satisfy the ends of justice. Like a wise man he called in the best fortune teller he could find. He was asked to draw a character by lot, and the one selected proved to be 程. The fortune teller immediately divided it thus: 和, 王, and divined that the man who had committed the crime was named Wang. At the same time he pointed out that though the criminal might be discovered the ideograph suggested that it was a case for compromise, 和, and not to be carried to extremities, that is, that a money payment be made by the accused to the family of the deceased and the case proceed no further." The mandarin adopted this suggestion with the happiest result.

I may say that I have on several occasions listened to these itinerant fortune tellers advising those who came to them when in trouble through some impending lawsuit or other cause of disquiet. I found that the wise fortune teller invariably counselled patience, forbearance and moderation, and I have since thought these men and their trade not altogether such a nuisance as at the first glance we should imagine.

天 Tien, heaven. Probably this is the most common of all the Chinese ideographs. Wherever the Chinese language is spoken one would be understood and his assertion agreed to, who said 天是一大天, Heaven is one great heaven, that is, the ideograph heaven is made by combining *one* and 大, *great*. Understanding the meaning of the component parts we see that the symbol stands four square to every wind that blows, proclaiming that *the one* great existing circumstance is the being, or thing, which the Chinese call Tien=heaven. If you wanted to preach a sermon on the text, "the heavens do rule" and desired to emphasize the truth that the foolishness of God is wiser than men and the weakness of God is stronger than men, this might be a serviceable illustration.

The value of this character as an illustration is considerably enhanced by the fact that the ideograph actually means just what you seek to make it teach. Nobody supposes that the character 來, lai, was designed to represent three men at a cross, but the character 天, Tien, does signify that there is one only who is really great.

You have this on the authority of Confucius, who said 惟天是大, "Only heaven is great," and any Chinese will tell you that Confucius was a specialist in this particular line.

Sometimes the saying 天是一大天, "Heaven is a great heaven," is complemented by adding 人是一小天, "man is a little heaven." I have never been able to see the applicability of the second part. I think it must have been invented to satisfy

the Chinese prejudice against anything odd. They are so accustomed to parallel sentences and antithetical couplets, that a sentence standing singly by itself seems incongruous, like a single scroll on a double-leaved door. Then, it is uncanonical. You can tell as soon as you hear it, that the second part has not the sonorous Confucian ring of the first. The two parts don't match any better than the little boy's Sunday school hymn, "How doth the little busy bee, in a believer's ear!" And yet it might be useful. If one were seeking to show that man is God's vicegerent on earth, "Man is a small heaven," might be an apposite quotation.

罪 Tsui, *sin*—This character deserves particular attention. We have to refer to it frequently in our preaching, and we find it so difficult to convince the Chinese of *sin*. The question was asked during a conference meeting in Shanghai, "What is the Chinese idea of *sin*?" The analysis of this ideograph not only gives the answer to that question, but it also indicates the highest point reached in the moral teaching of Confucius. That point is a high one; for some of the sayings of the great sage might be written amongst the proverbs of the Wise King and their lustre not be dimmed by the brightness of the gems among which they were set.

Sometimes, when Confucius gives an unsatisfactory answer to a question, his commentator informs us the reason was, that the interrogator was not able to comprehend the full import of his own question. The Master in his reply, therefore, tells him only as much as he can understand. An example of this is when Ki Lu 季路 asked concerning death and the worship of the gods. The Master's answer, "We don't know life, how can we know death; when one cannot serve men, how can he serve the gods?" is rather a skilful evasion than a satisfactory reply.

The instance to which I am now to refer was of an entirely opposite character. Confucius had one disciple whom he loved above the others. His name was Yen Yüen, and he lived a life of poverty and died in his youth. The sage buried him as his son and mourned for him with a bitter grief which would not be comforted. His tablet in the hall of worthies occupies a place above Mencius and next to the Master himself. This disciple, Confucius said, seemed stupid. He listened stolidly and asked no questions; but his subsequent conduct proved he had so thoroughly understood what had been taught as to need no further instruction. Yen Yüen once asked how to attain to benevolence. Now benevolence is, in the teaching of Confucius, what charity is as described by the Apostle Paul in the thirteenth chapter of 1st Corinthians. The heathen sage and the Christian apostle agree that this—call it benevolence or call it charity—is not a gracious trait of character,

but is the culmination in one fair flower of all possible graces and all possible virtues. The Master's answer to his favourite scholar was, "Deny yourself and turn to propriety; this is benevolence." True to his character the scholar at once perceived that a great truth had been enunciated, and, for perhaps the only time, he asked an explanation from his Master. It was given in these words, 非禮勿視非禮勿聽非禮勿言非禮勿動, "Look not but in propriety, speak not but in propriety, listen not but in propriety, move not but in propriety." Notice that in the Chinese the word 非, =thou shalt not,—occurs four times. Now see that the character 罪 is composed of 四, four, above the negative 非, not, evidently teaching that transgression of any or all of these prohibitions is sin.

This is sound theology as well as classical truth. God says: "Thou shalt not," and puny man answers impudently in the face of deity: "I will." This is sin.

No Chinese scholar will dispute this exegesis of the character 罪, sin. But when we have got our audience to understand by this illustration what sin is, and to confess that they are sinners, we can go a step further and tell them that this is not the meaning of the character at all. The top half of 罪 *tsui* is not four 四, as you can easily prove by looking it up in K'ang Hsi's dictionary, where it will be found under the radical 网, *wang*, or net. The component parts of the ideograph, then, really are a net, hanging like the sword of Damocles over a negative, or over one who is in a negative state, that is, who is *not* right, and the proverb 天網恢恢疎而不漏, "Heaven's net is all-embracing, the meshes are wide, but nothing gets through," is an apt comment on the ideas suggested by the character. It teaches pictorially what the great Taoist taught by the precept 善惡之報如影隨形, "The reward of good and evil follows the action as the shadow follows the substance." It is thus related to the parable of the net cast into the sea and similar subjects.

惡. Oh, evil, from 亞 *ia*, inferior and 心, a heart. The inferior heart is where the evil comes from. Truly this goes to the root of the matter. "Keep thy heart with all diligence, for out of it are the issues of life." "As a man thinketh in his heart so is he." But this character may help us in teaching that much disputed doctrine, natural depravity. 亞 is part of our first parent's name in Chinese. The heart under 亞, Adam, being 惡, evil, suggests that Adam's is an evil heart, and it is entirely contrary to the genius of the Chinese mind to suppose that the children improve on their ancestors. If we can convince our audience that the race was contaminated in its head, it will not be difficult to gain their assent to the proposition that the stock is corrupt now.

If the name of our first ancestor was known only to Christians, or found only in Christian books, I would hesitate to make this use of the character, but in a book which almost every school boy reads, the lines occur: 君起盤古人始亞當, the first king was P'an Ku. The first man was Adam. In an account of the creation and the fall of man, this character might be used as an illustration to fix a truth in some mind which otherwise might fail to retain it.

There is a suggestive rhyme, 一字大一字大四大部洲掛不下有人得了一字傳靈山會中能說話, "How great is the character one. The four continents cannot contain it. If one were taught the meaning of this character one, he might speak in the assembly of immortals."

Surely from the standpoint of the Bible the character one is important. There is one God, one Saviour, one truth, and one life in which to prepare for one eternity. This last needs to be emphasized. We all know how readily the Chinese throw away their lives. Most of us know and have often quoted the proverb, 人生一世草生一春, "The grass is born for a spring, man is born for one life time." But it frequently conveys a different meaning to our hearers to that which we intend.

A young but notorious robber was being taken to the place of execution outside the north gate of Kan-king. The crowd hooted and jeered as was their wont. Irritated at last by their taunts he raised himself, as far as his thongs would allow him, in the chair, and yelled defiantly, "Don't hoot! In twenty years I'm coming back". He meant that after suffering the extreme penalty his daring spirit would be reincarnated and in twenty years, grown to manhood, he would be back at his old trade and taking vengeance on his foes.

The idea that there is to be a reincarnation, a being born again into the world after death, tempts some Chinese to waste away the life that now is, and then, feeling that in their coming incarnation they cannot be worse, and may be better, than they now are, to hurry into a Christless and hopeless eternity.

The character 一, one, suggests a story which shows how fortune-telling doctors differ and which may serve as an illustration to show how futile the art is, as it only foretells that which the enquirer will pay most to hear. A certain man's father fell sick. Being a filial son, and desirous in case the worst came to pass of being prepared to conduct the obsequies in accordance with the Chinese saying that the most important event in a man's life is his funeral, he determined to consult a fortune-teller regarding the outcome of his parent's sickness. Choosing a venerable exponent of the mysterious art of character-dissection he paid the necessary fee and selected

one of the tiny paper rolls from the heap on the table. The little scroll being unrolled showed a horizontal line, 一, the character *one*. Evidently there was not much in this for the man of prophetic science to work on, but like many another preacher he could make the shortest texts serve for the longest sermons. "What do you enquire about?" he asked. "My father's illness," was the reply. "Will he get better?" "Impossible," said the fortune-teller, moistening his pencil on the ink-slab. "See, you have drawn the character *one*, and you ask regarding life. Now in writing life, 生, the character 一, *one*, is the finishing stroke. Therefore your answer is that you have reached the end of life. You also ask concerning death, and in writing the character for death, 死, 一, *one*, is the first stroke made. It is plain then that you have reached the end of life and stand at the beginning of death."! There was no gainsaying such reasoning, and our filial friend was correspondingly dejected. The money for the funeral must immediately be forthcoming. As he sadly wended his way homeward, he saw another fortune-teller, at least as venerable and evidently as skilful as the first. He thought, two men are better than one, I shall ask this man also. Having paid the fee he selected a character. It was again the symbol for *one*. Probably from sheer force of habit this fortune teller also proceeded to moisten his pencil preparatory to analysing the character, though indeed from the simple nature of this ideograph one would suppose dissection impossible. "You ask if your father will recover," he said. "Well, how old is he?" "My father has emptily passed seventy-two years," said the filial son. "Then," said the Mystic, "he will recover." Seeing the look of surprise on the enquirer's face, he went on to explain. "Your honourable father belongs to the ox (we all know that every year is said by the Chinese to be presided over by some animal, and any one born in that year is said "to belong" to that particular animal). Now the character 牛, ox, just needs one stroke to make it 生, life. Because of your virtue and filial piety, heaven has guided you to select the only character which could possibly supply the deficiency. This year also belongs to the ox. Add the 一, *one*, which you have so fortunately chosen, to that character and your answer is 生, *life*." Needless to say the fortune-teller got a handsome fee, and equally needless to say the old man recovered, to die, we shall suppose, on a less lucky year.

We might easily multiply these illustrations. 仁, benevolence, from 人, man, and two equal strokes suggests two men, myself and another placed on an equality. In other words, the golden rule, Love your neighbour as yourself.

纏繞, to entangle. In Bible language, the cares of the world. The silk radical at the side show habits are first like a silken

thread, but grow into ropes which bind us beyond hope of release.

判, to divide, to judge. The knife radical makes us think of a division as clean cut as when an article is divided into two parts with a sharp instrument. So shall it be in that day of wrath when families and friends shall be forever separated to the right hand or the left by the fiat of that dread Judge, from whose court there is no appeal.

ILLUSTRATIONS FROM THE FOUR BOOKS.

Confucius is not facile with illustrations; he is too ponderous and heavy; so sublime, in fact, that he often verges on the ridiculous. Nevertheless in a language so figurative as the Chinese it is impossible but that illustrations, often apt and striking, should occur even to the most unimaginative writer.

朽木不可雕也 糞土之牆不可污也, "Rotten wood cannot be carved, a wall of dirty earth cannot be ornamented."

I think the master must have been, like many of his unworthy successors, a dull preacher. Which of us has not had occasion to sigh as he watched his audience grow gradually more and more somnolent under the combined soporific influences of a poor sermon and a hot day. It is said in the *Analects* that "Tsai Yu went to sleep in the day time. The master said, Rotten wood cannot be carved; a wall of dirty earth cannot be ornamented. What can I do with a man like you?" The illustration is pointed and apposite. How many pillars in our churches are only rotten wood? How many are like earthen walls incapable of ornamentation. And we are sometimes forced to echo the vexed cry of the sage. What effect will reproof have on a sleeping man? Would it not be well if we told our audience sometimes what Confucius said about his sleepy disciple? The reproof is very sharp. To tell a man in Chinese that he is not a good thing, or that he is not composed of good material, would be called "ma ren," reviling people, and no preacher could be guilty of that, even if the evidence of the fact was indisputable; but when Confucius says he is like rotten wood or a dirty mud wall—that is "tao li," and it would be heresy to doubt or dispute it.

Pointing to a door the master said: 誰能出不由戶何莫由斯道也, "Who can go out without passing through the doorway? Why not thus with the doctrine?" This illustration is also exceedingly apt. A door is not rigid, but now swings open to admit the welcome guest, and is then fast shut against the dreaded foe; yet, however its attitude may change, it swings on a fixed axis from which it is not moved. Must not we who are Christians act in a similar manner, now answering a fool according to his folly and then having our conversation with grace seasoned with salt? now contending

earnestly for the faith, and then remembering that the servant of the Lord must not strive, yet always true to our abiding principle that our chief end and aim is to glorify God? Might we not congratulate ourselves if, borrowing the sage's illustration, we could so impress this truth on the minds of our converts that when they passed through a doorway, whether it led to the hall of feasting or gave entrance to a dungeon, the association of ideas would suggest to them this sentence? "Why not let all your goings out and in be according to the doctrine?"

子在川上曰逝者如斯夫不舍晝夜. The master standing by the river said: "Those who pass away are like this; they rest not day nor night." The beauty of this illustration is that it suggests itself to any one who stands as the master did by a noble river. "There go the ships," was the text from which Spurgeon preached one of his most striking sermons. We stand on the brink of the river of time and watch the ships sailing out into the ocean of eternity. We ask whither are they bound; and we strain our eyes gazing after them, but alas! as in the vision of Mirza, an impenetrable mist hides them from our view. Nay, we ourselves are part of the stream.

If in a city built on the banks of some of China's beautiful rivers the Christians had this illustration put before them plainly and well, would it not be that they would seldom see the ships sail by without being reminded that life is short and eternity is vast? I think it must have been thus with those who listened to our Lord Jesus Christ. I imagine that those who had the privilege of hearing the words fall from those blessed lips, "Consider the lilies how they grow, they toil not, neither do they spin," never again saw a lily without saying softly to themselves, "Even Solomon in all his glory was not arrayed like one of these."

苗而不秀者有矣夫秀而不實者有矣夫.

If one were to give an address on the parable of the sower, he could scarcely do better than quote these words of Confucius, "There are those who may be compared to sprouting corn which never ears. There are those who are like corn which ears and never matures." There are still those amongst the followers of Confucius who never attain the degree of "flourishing talent," and there are those in every church and in every land who progress to a certain point in grace and character but seem incapable of going further. This illustration describes them exactly.

A similar illustration is given by Mencius which is an apt commentary on the text, "So is the kingdom of heaven as if a man should cast seed into the ground and should sleep and rise night and day and it should spring up and grow he knoweth not how."

There was a man of Song who was vexed that his sprouting wheat did not grow faster. He went therefore and pulled it up a bit. Returning home with a self-satisfied air he said to his people: "To-day I'm tired; I've been helping the wheat to grow." His son went and looked, and behold! the wheat was already withered. Mencius' comment is that they in this world who do not help their wheat to grow, are few. The illustration is capable of many applications. We have often wished that we had attained to an experience in the Christian life which we well know is beyond us, and instead of waiting on God and calmly continuing in those good works which He hath before ordained that we should walk in them, expecting that in His own time He will perfect that which concerns us, we have persuaded ourselves into believing we are what we would fain have others believe us to be, we have seemed to help our wheat to grow for a time, but the result has been permanent disaster.

Or we have earnestly desired the growth of some whom we believed were plants of the Lord's grafting. We have placed them in positions they were unable to maintain, and by our haste, instead of lifting them higher, we have hindered them from being what without our help they would almost certainly have become.

These illustrations are from every-day occurrences which even the most illiterate of our audiences can readily understand, but there is no reason why we should avoid anything which might cast a light on an obscure text, or illumine with new light some well known truth because it is couched in unfamiliar language. Why not quote the passage in its classic form and then paraphrase it in the simplest language at your command? This is often done in the Sacred Edict of Kang Hsi, which is the nearest approach to sermonising known to the Chinese.

Even the common people, to whom all letters are alike unknown, who worship, they know not what, open their ears and their hearts readily to a truth if it be attested by the name of some revered sage.

三軍可奪帥也匹夫不可奪志也。

You want to teach the dignity of man; well, here is another illustration from the great master, "The commander may be captured at the head of his troops, but the will of a peasant cannot be forced." Surely here is a text from which to preach on the God-like nature of the common man. Might may enslave our bodies, but no power can chain the mind. Whom the Son makes free is free indeed, and he who is not at liberty in his soul is a prisoner, though the world itself be his cage. From this too we learn what is the damning sin of all. "*Ye will not come to me that ye might have life.*" It is

the will which refuses to bow before God, which, being often reprov'd, becomes but the more hard and rebellious; on this at last comes sudden destruction, and that without remedy. Madame Guyon sang:—

My cage confines me round, abroad I cannot fly,
But though my wing is closely bound my heart's at liberty,
My prison walls cannot control the flight the freedom of the soul.

三人行必有我師焉擇其善者而從之其不善者而改之,
“When three men walk together my teacher is there. Select the good and follow it. Mark the evil and avoid it.”

We must remember that many classical phrases have become the common property of the people and are now current colloquial. Almost every one understands the sentence written above, and it can be made to illustrate many passages of Scripture. The thief, with both hands nailed fast to the cross, could yet select the good as he saw it for the first time in the suffering Saviour, and could mark the evil and avoid it as he saw it in his quondam companion in crime. Ruth cleaving to Naomi and to her mother's God while Orpah went back to her heathen people. The great principle of choice in all its ramifications is illustrated in this passage, and we may well impress our hearers that while they have a choice here they will have no choice hereafter. Now they may if they will choose the Lord to be their Saviour, but then they must, whether they will or no, abide the result of their choice.

君子之德風也小人之德草也草上之風必偃, “The princely man's character is like wind, the common man's like grass. When the grass feels the wind it must bend.” Our Lord said to Nicodemus: “The wind bloweth when it listeth. So is every one that is born of the Spirit” The influence of a good man on his fellows, saith Confucius, is as when the wind blows over a field of waving corn. A more beautiful picture can scarcely be given in words of the way in which the mighty Spirit of Jehovah, working through some truly good man, sways the hearts of the people, bending them to his will, making them of one purpose and of one mind. How rigid and independent we all are, each standing by himself alone in icy isolation, until we are breathed upon by the Lord the Spirit! Then we move together in union to accomplish God's will. There is then no cold heartedness, no dragging behind the gospel chariot, but we respond as readily to the impulse from on high as the waves of motion pass in rhythmic succession over the waving grass. Lord, send us soon such an experience throughout the whole church in China.

君子之過也如日月之食焉過也人皆見之更也人皆仰之.

The difference between the faults of the Christian and the unregenerate may be illustrated by the distinction drawn by Tseng-tsi

between the fault of the princely man and of his opposite, the mean man. "The trespass of the princely man is like the eclipse of the sun or moon. When he makes a mistake, every one knows it; and when he resumes the usual brightness of his conduct, all are aware of it." Mencius adds to this that when the ancient princes sinned, they repented, while at the present men gloss their transgression. Did not the wise king also say? "He that covereth his sin, shall not prosper, but whoso confesseth and forsaketh them, shall have mercy." And those whose experience is longest amongst the Chinese will be most ready to agree that it is only the Princely man whose sin is open. The proverb says: 惡怕人知便是大惡, "The evil you fear that men will know, is really evil. The good you desire men to know, is not true good." The Christian should be the true princely man. Whatever faults he may have they should be open to the light of day and not of that kind which needs the cloak of night. His previous record should have been so pure that people are awed and astonished at the sudden darkness that has for the time enveloped him, and the darkness being past, like the sun free from eclipse, he immediately resumes his pristine beauty and clearness. "If we say we have no sin, we deceive ourselves." If we confess our sins, let the sins we confess be as the transgressions of the princely man. For it is said, 君子一天有三錯, "The princely man in one day fails thrice," but his failures are still the failures of the princely man.

有婦人焉.

There are few references to the fair sex in the Confucian Analects, and these few can scarcely be said to be complimentary. I have wished sometimes that Confucius had told us something more of his opinions of the better half of humanity. There is certainly nothing derogatory to the dignity of woman in the writings of the sage, but we ask wonderingly, "Was the master ever in love? and how did he comport himself in that interesting predicament?" My own opinion is that the great scholar lived and died a stranger to the tender passion. He was far too self-conscious to have forgotten himself and the "three hundred rules of deportment" and "the three thousand requirements of etiquette" so far as to fall desperately in love. We may conclude nevertheless that he would have been a more sage philosopher and a more philosophical sage had he ever been truly, surely, and deeply in love.

It is recorded that the brave king Wu had ten statesmen, and Confucius moralised on the record thus, "Is it not so that it is most difficult to obtain talented men? In the days of Tang and Wu these were most abundant, yet amongst those ten there was a woman. Nine men!!" It must have been said in a tone of intense disgust. Only

nine men in king Wu's cabinet; the tenth a woman. I believe the commentators from Confucius' day down have disagreed whether the lady in question was the king's wife or his mother. If the last and the least of the commentators might hazard an opinion I would suggest she was king Wu's mother-in-law. She may have been the Empress-Dowager of that day. Nine tailors make one man, they say in foreign-dom; but I'm sure the nine statesmen were more than matched by the one able woman who sat at the ancient king's council board! The passage can scarcely be called an illustration, but it at least suggests that in the golden age so long past and amongst the ancient kings who were so much admired by the Chinese sage, woman had an honoured place and was the equal of man in the hall of debate and the council chamber of the king.

戰戰兢兢如臨深淵如履薄冰

There is a remarkable incident related of the Philosopher Tseng. When he was dying he said to his followers: "Uncover my hands, uncover my feet. The poem says, be careful as though treading on the edge of a precipice, as though walking on thin ice. Henceforth I know I shall avoid this." His meaning being, I have received this marvellous body from my parents, and I should at all times be as solicitous to preserve it intact as though I was in extreme peril, as when on thin ice or near a deep ravine. The words are well worthy to embalm a nobler thought than that which Tseng Tsz had in his mind. He taught up to his light. The body was the noblest work of God of which he had any conception. Like all true seers he spoke wiser than he was aware of, and these words only find adequate meaning when they are applied to the soul. Here is a trust which I have received from God, a soul all lily white and fair, and I must carry it through a world that is full of sin and uncleanness and return it at last to him, from whom I first received it; must I not be careful as though treading on thin ice or walking on the verge of a precipice? Only when at last I give back my soul to God, who gave it, does the need for watchfulness cease. It was at this time that Tseng Tsz said: "When the bird is dying, its cry is plaintive; and when a man is dying, his words are good." And these, his own dying charge, are in their higher meaning emphatically good words and worthy to be held in remembrance. It may be questioned whether a Chinese scholar would not object to our applying this quotation to the soul, which was not at all in the author's mind. I would say that no scholar is likely to make any such objection. Every Chinese knows that the sages taught there was that in man which he received from heaven. They will readily admit that what has come from heaven must 反本歸源, "return to its source and revert to its origin." Equally readily they will admit

that the soul must be defiled and injured through its contact with the dusty earth. There is room here for suggestion as to how the soul may be cleansed and kept clean, and thoughts can be expressed which are certainly beyond the vision of even the clearest eyed of the Chinese sages. I am persuaded this is the use God would have us make of those remarkable sayings which have been preserved for so many ages, that we would seek to build of these truths a ladder, by means of which the people amongst whom we dwell may climb into a purer moral atmosphere and see from thence things which kings and wise men desired to see and saw not, things which the prophets saw and greeted from afar, and which we, upon whom the ends of the world have come, behold with unveiled face, as in a glass, even the glory of the Lord.

君子求諸己 小人求諸人. "The princely man seeks aid from himself, the common man seeks aid from others."

In Shanghai I have seen in the shops of the native photographers a picture which for a long time I was unable to understand. A man is seated in various attitudes, either of indifference or perplexity according to the taste of the artist who arranged the scene. Another man kneels in front of him, evidently making an earnest appeal of some kind. A glance shows that the person kneeling and the individual seated, are identical. It is a pictorial representation of the classical saying, "The princely man beseeches himself." In time of perplexity or disappointment the common person calls for aid to all and sundry as the drowning man grasps at a straw, but the princely man seeks within himself resources equal to the emergency and learns how to triumph from the discipline of defeat.

But the picture means more than this. It means that there is a good man inside every bad one, as the sculptor saw an angel imprisoned in the rough block of marble. But unlike the helpless angel, the better man strives to free himself from his bonds and appeals to himself to be what he really, potentially, is. 'Tis Philip sober appealing against Philip drunk; Dr. Jekyll praying to be no more metamorphosed into Mr. Hyde. Translated into the language of the Bible, it is the seventh of Romans; the old man in the seat of power and the new man begging to be free from his sway.

他人有心予忖度之, "I measure another man's thoughts by my own."

1. Corinthians ii. 11, "What man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God." When Mencius saw Suen, King of Chi, he urged him to act so as to win the people's love. The

king said: "Can I do this?" "Yes," said Mencius. "How do you know I can?" said the monarch. "Well," said Mencius, "I have heard it said that one day you were sitting in your hall and saw a bullock being led forth to sacrifice. You called to the man to set the animal free. 'Well,' said he, 'shall we dispense with the sacrifice?' 'No,' you replied, 'take a sheep instead.' The people all say you begrudged the ox, but I know it was not from stinginess but of a compassionate heart you did this." "True," replied the king, "it is said I begrudged the animal, but though my kingdom is not large, how should I begrudge one ox? I saw the beast shudder like an innocent man being led to execution." "'Tis no wonder the people say you were stingy," said Mencius. "You changed the larger animal for the smaller. Was the sheep not as guiltless as the ox then?" "Indeed, you are right," laughed the king, "but really I did not begrudge the ox; yet why I did this thing I don't know." "'Twas thus," said Mencius "you saw the ox, you did not see the sheep. When the princely man sees an animal alive, he cannot bear to look on it dead. When he hears it moan, he cannot bear to eat its flesh." "Now," said the king, "this is true. I did this thing; yet on reflection I could not tell why. The poem says, 'What's in his heart my heart can tell.' You, Sir, are able to set plain before me the secret springs of my own actions." The spirit of a man in Mencius knew the things of a man in the heart of the king of Chi. The bullock, though it owed its life to the king's benevolence, was unable to understand his heart, because it had not the spirit of a man. No more can we understand the things of God unless we have the Spirit of God; and surely the Spirit of God is as high above our thoughts as the spirit of man transcends the thoughts and feelings of the brute. The supreme need of the Christian then is that he may have the Spirit of God to understand the things of God.

(To be continued.)

History of Church Music.

BY MISS LAURA WHITE.

THE history of both hymns and tunes of the Christian church begins with the Psalms, of which John Milton says, "Not in their divine arguments alone, but in the very critical arts of composition, the Psalms may be easily made to appear over all kinds of lyric poetry incomparable."

The Psalms in the original Hebrew were written according to a system of versification which cannot be reproduced in English; but they still retain one valuable element of poetic form—parallelism.

This has been compared to the rise and fall of the fountain, the ebb and flow of tide; a two-fold utterance bearing the thought onward like the wings of a bird, the heaving and sinking of the troubled breast.

Unconsciously and without recognizing the nature of the attraction we grow used to this double cadence: to the sound and the echo.

"The heavens declare the glory of God,
And the firmament sheweth His handywork.
Day unto day uttereth speech,
Night unto night sheweth knowledge."

In ecclesiastical music there is a class of peculiarly beautiful old psalm tones called the "Cantus Planus," or plain songs, still sung in the liturgical churches of Christendom.

If we minutely examine these venerable melodies we see that they are perfectly adapted to the laws of Hebrew poetry; the division of the tone being always into two parts, exactly balancing, thus indicating the intention of singing it to two contrasted phrases. And so intimate is the adaptation of these plain chant melodies to the rhythm and the sense of David's words, so strongly do they swing with the one and emphasize the other, that it is believed by many that the composition of the music was coeval with that of the poetry.

One of these, a beautiful melody, "Tonus Perigrinus," has been sung from time immemorial only to the psalm *Exitu Israel* (the 114th). Tradition gives this psalm and tune as the one used by our Lord after establishing the Eucharist. "And when they had sung a hymn they went out into the Mount of Olives." It is said that the psalm and tune were also sung at the Virgin Mary's funeral.

In the New Testament, besides the *Nunc Dimittis*, *Magnificat* and *Benedictus* (the songs of Simeon, Mary and Zacharias, which are sung every Sunday in liturgical churches), there are also a number of lyrical extracts in different Epistles which are supposed by some to be quotations from original hymns of the apostolic age.

Christianity taught loftier conceptions of life and duty; and music, as the expression of these ideals, accompanied the new evangel of peace and goodwill.

At first it was purely vocal, instruments having been used in heathen ceremonies. The early Christians expressed the sentiment that a Christian maid should not know what a lyre or lute was.

Pliny writes of the new sect, that "on certain days they assemble before sunrise and sing antiphonally the praise of their God."

Another author says: "After supper their sacred songs begin. They select two choirs and chant hymns in different measures and

modulations; now in unison, now answering. All sing; youth, virgins, old men, and boys."

And Jerome tells us that in his day those who went in the fields might hear the ploughman at his hallelujahs, the mower at his hymns, and the vine dresser singing David's psalms

The oldest hymn in the world, outside of the Bible, traditionally ascribed to Isaiah's time, and certainly going back to the very age which touched on the work of the apostles, is the *Ter-sanctus*. "It is very meet and right and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with angels and archangels and with all the company of heaven we laud and magnify thy glorious name, evermore praising thee and saying: Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high!"

The oldest *metrical* hymn extant is by Clement of Alexandria, who died not later than 220 A.D. Inasmuch as no heathen religion ever had any message for children, it is significant that this oldest known metrical hymn should be written for children. Here is a stanza translated literally, so that no just idea of its poetic structure and beauty can be given:—

"Mouth of babes who cannot speak,
Wing of nestlings who cannot fly,
Sure guide of babes,
Shepherd of royal sheep,
Gather thine own innocent children
To praise in holiness,
To sing in guilelessness,
With blameless lips,
Thee, O Christ, guide of children."

The *Gloria in Excelsis* had its origin in the Greek church, and is said to have been brought into use at Rome as early as the Emperor Hadrian (119 A. D.) by Pope or Bishop Telesphorus. Early martyrs sometimes sang this hymn on their way to the arena.

"Glory be to God on high and on earth peace, goodwill toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father have mercy upon us. For thou only art holy, thou only art

the Lord, thou only. O Christ, with the Holy Ghost art most high in the glory of God the Father."

While the private use of hymns dates back to apostolic times, their ecclesiastical sanction was earlier in the eastern than in the Latin Church; and hymns were so highly esteemed there that in the third century the Bishop of Antioch was deposed on these grounds (among others) that he prohibited the use of uninspired hymns.

To the Greek church we are debtors for some beautiful hymns: "The day is past and over," "Christian, dost thou see them?" "Art thou weary?" etc.

Arians took advantage of the potency of music to propagate their heresy by popular song. Chrysostom (398), in opposition, instituted orthodox stately processions—silver crosses, wax lights, and other ceremonial pomp.

These Arians were in the habit of coming into Constantinople at sunset Saturdays, Sundays, and holy days. Resorting to public places they would sing, all night through, antiphonal songs, taunting and insulting the orthodox. Riots followed. The chief eunuch of the Empress Eudoxia, who was leader of the church musicians, was killed and heresy singing was forbidden by imperial edict.

In the Latin church the orthodox party made use of music as a tonic against heresy. We read in Augustine's Confessions: "Justina, the mother of the Emperor Valentinian, a boy, persecuted Thy servant Ambrose on account of her heresy, into which she had been seduced by the Arians. The pious people kept watch in the church, ready to die with their bishop, Thy servant. There my (Augustine's) mother, Thy handmaid, taking a chief part in those anxieties and watchings, lived in prayer. We, cold as yet through lacking the heat of Thy Spirit, were still stirred by the alarm and commotion of the city. *At that time it was instituted that after the custom of eastern parts, hymns and psalms should be sung, lest the people should languish with the very weariness of grief, and from that day to this the custom has been retained and is followed by many, indeed by almost all Thy congregations throughout the world.*"

There is a beautiful tradition, not well authenticated, that the most glorious hymn in the world, the Te Deum, was written and sung antiphonally by Ambrose and St. Augustine, both conjointly inspired, on the occasion of Augustine's baptism into the church.

St. Ambrose, of Milan (about 386), is the father of Western church music. A true instinct taught him to adopt for his hymns the most rythmical form of Latin verse, and for his tunes a congrega-

tional style of melody. Both were powerful aids in the extension of Christianity. He was the originator of *long meter* tunes as used by us. In the cathedral at Milan his music is still being sung to this very day, and in our hymn-books we have a number of his hymns, remarkable for dignity, simplicity, and rugged vitality.

"The morning purples all the skies,
Redeemer of nations come;
O Trinity, most blessed light," etc.

From 397 to 591 the church grew rapidly. Music deteriorated by the introduction of a secular style, and the melodies and chants lost their primitive purity.

Pope Gregory (591) deserves the title "the Great," musically as well as ecclesiastically. He rearranged the old Greek scales, the liturgy, and put the whole church service on a *written* foundation. He also established an orphanage at Rome for the training of musical missionaries. And for many years the sofa was shown on which he reclined while conducting musical examinations of the orphans.

In the reign of Ethelbert forty musical missionaries were sent from his music school to England to teach our ancestors how to sing! Twelve music missionaries were also sent to France from this famous school, and in Germany St. Boniface founded singing schools in connection with his missionary work.

One musical missionary complains that the only idea the heathen had of singing in church was to howl like wild beasts. Sighs another over the throats of the Gauls and Allemanni: "Their rough voices are incapable of modulation. Throats hardened by drink cannot execute with flexibility what a tender melody requires."

Another disgusted voice trainer says: "Their voices give out tones similar to the rumbling of a baggage wagon, rolling down from a height; and instead of touching the hearts of hearers, fill them with aversion."

Soon great hymns sprang up in the church. In Italy Fortunatus wrote the famous *Vexilla Regis*, a Processional still found in many hymn books.

"The royal banners forward go,
The cross shines forth in mystic glow,
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid."

In England the venerable Bede wrote eleven hymns, several of which are still extant.

Charlemagne was a patron of music in France and Germany. Hymns and psalms were taught in the high schools. Musicians from famous choirs in Rome were installed as teachers, and soon were heard dissensions between the cultivated Italian teachers on

the one side and the rough Franks who, in accordance with the natural bent of new countries, improved (?) on the old melodies. Charlemagne tolerated no barbarian alterations and ordered that any one changing the musical forms or deviating from the Gregorian system, should be imprisoned for life or banished.

He is also credited with having written the most royal hymn in the world, "Veni Creator Spiritus." No other hymn has had such recognition by Church and State. It is used at the coronation of all European kings, the creation of popes, consecration of bishops, opening of synods, conferences and ordination of ministers.

"Come, Holy Ghost, our souls inspire
And lighten with celestial fire;
Thou the anointing Spirit art
Who dost Thy seven fold gifts impart."

The loveliest hymn in the world was composed during this mediæval period by an obscure monk of Cluny, Bernard. He, through the gifted translator, Dr. Neale, has given the world the dearest, sweetest religious poem our language affords—"The Celestial Country."

From the original poem four hymns have been culled, with which all of us are very familiar.

"The world is very evil,"
"Brief life is here our portion,"
"Jerusalem the Golden,"
"For thee Oh dear, dear country."

The most sublime hymn in the world is the *Dies Iræ*:—

"Day of vengeance without morrow,
Earth shall end in flame and sorrow," etc.

It was written by a Neapolitan monk, Thomas of Celano. A long list might be made of those who avow for it supreme admiration; Dryden, Scott, Jeremy Taylor, Johnson, Goethe, Mozart, Haydn, would be among the names. It has one fascinating quality in which no other known composition equals it, that the very sound of its words will allure him who is ignorant of its meaning.

"Dies iræ, dies illa,
Solvat seculum in savilla,
Teste David cum Sybilla."

The most pathetic hymn in the world is "the *Stabat Mater*," written by Jacobus de Benedictis. It is inferior to the *Celestial Country* and *Dies Iræ*, in that while they are acceptable alike to all Christendom, intense Protestants would take exception to the fervor of its devotion to the Virgin Mary.

"By the cross sad vigil keeping,
 Stood the mournful mother weeping,
 While on it the Savior hung ;
 In that hour of deep distress
 Pierced the sword of bitterness
 Through her heart with sorrow wrung."

There is a large class of hymns characteristic of mediæval history, addressed to the saints and the Virgin. Some of the earlier are very sweet and touching, but the greater number have little poetical merit, being often mere word-play on the relation of the words Ave and Eve

"The existence of so many godless hymns addressed to the Virgin and saints is an irrefragable testimony to that degeneracy which rendered the Reformation necessary. The existence of so many breathing an unstained Christianity is a witness to the preservation of so much true Religion as made the Reformation possible "

Through the middle ages tunes were written in the Ambrosian or Gregorian mode, called the *Cantus Planus* and based on the ancient Greek scale which had a whole tone between the leading and tonic notes. All singing was in unison, because an appreciation of harmony comes later than that of melody, and it was not till the ninth century that musical monks commenced to make different combinations of chords.

All through the dark ages these monks experimented in their cells with various scales, intervals, etc., and learned the nature of discord and concord. As one old mystic explained, "Dissonance is darkness, consonance light, but light would not be agreeable if always day. Dissonance is bitter, consonance sweet; but to enjoy the sweet we must have the bitter also."

By their experiments, failures, and successes, these monks were discovering for us the most wonderful art in the world—Harmony.

"For I know not, save in this,
 Such gift be allowed to man,
 That out of three sounds, he frame,
 Not a fourth sound but a star."

Oratoria and opera had their origin in the mysteries and miracle plays. It was apparent to the heads of the church in the early centuries that in order to impress the imagination of the people their minds must be reached through the senses and that this new religion must be made more beautiful than the old. The dramatic element became associated with Christian worship. Subjects were taken from the Old or New Testament and played, at first in churches, afterwards, as the crowds became too large, in market places and cemeteries.

In connection with these mysteries and miracle plays there were interludes intended to lighten the tragedy. For instance, the tension of the Passion play was relieved by the Interlude of spice merchants bickering over their wares with the three Marys.

Miracle plays were the source of our *oratorio*; the lighter interludes, with their buffoonery, of modern opera. Carols, especially Christmas carols, commenced with these plays; the spectators singing them during the Interludes.

One Italian priest named Neri in order to draw the young to church services, had the story of the Good Samaritan, Job, the Prodigal Son, etc., set to music. He divided the church service into three parts; half the music, then a sermon, to which the young people had to listen if they wanted to get the latter half of the music. These services were not held in the main rooms of the church, but in the *oratory* (in Italian called *oratorio*); hence the name.

Church music reached its culmination in the works of Palestrina, an Italian mystic who used music to idealize his religious emotion. Some of his music has never been sung outside of St. Peter's Cathedral, and there only during Passion week and Easter.

Like the "Hidden Picture" it is kept from the world and is unspeakably beautiful. Only a religious nature can express religious emotion in music, and Palestrina received his inspiration on his knees. He is the greatest *religious* composer, and his death, coincident with the period of the Reformation, marks the beginning of the breach between religion and music.

With reference to the Catholic church perhaps the reason lies in the fact that so much truth and devotion left with the reformers. Afterwards Catholic music makers were not religious enough to write religious music, but were more attracted to opera as themes for their genius.

Beethoven, Mozart, Haydn, etc., glorified Latin church music, but it was the *music* rather than the *religion*. Church services received new charm, brilliancy and richness. The masters wrote good music, *but it was not always the expression of religious devotion*. An operatic style of music insidiously corrupted the services, and to-day in the Catholic church the cry is, "Back to Palestrina and to the Gregorian Plain Song."

Whereas in the Catholic church music was unduly exalted, it was looked upon with dislike or suspicion by the pioneers of Protestantism.

To-day, because of this feeling inherited from our theological ancestors, because organists and musicians too often have little sympathy with religion, and because clergyman usually have little

knowledge of church music, there is, outside of the liturgical churches, no true musical art embodying the religious feeling that prompts Christian congregations to praise God.

Fortunately for the German State, the German people and church, Luther, unlike other reformers, did not disdain the help of music. He said: "I wish to see all arts, principally music, in the service of Him who gave and created them." He wrote hymns in the vernacular, wedded them to rhythmic music, and their effect on the German Reformation was as strong as the Marseillaise on the French Revolution.

The best known to us perhaps is that founded on the forty-sixth psalm, "A Mighty Fortress is our God," supposed to have been written on his way to the Diet of Worms. Notice the third verse which corresponds with his retort, "I'd go to Worms if there were as many devils as tiles to a house top."

"And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.
The Prince of darkness grim—
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him."

The first Protestant hymnbook was written in 1524. The songs were in four, five, and sometimes in six parts, melody in the tenor, the harmony always good, as no composer dared to write hymn tunes without having a thorough knowledge of counterpoint and harmony.

These first reformers endeavored to make their congregations take part in the singing. This soon necessitated changing the melody to the treble; organs, good organists were needed, and the music of Protestantism assumed the character of the people's sacred song. It was characterized by simplicity and grandeur. While not so rich in form as the mass of the Catholic church, Protestant sacred song influenced the education of some great composers, notably Bach and Handel.

Bach gave to Germany and the world the *Choral*. Some results of Luther's and Bach's work may be gauged by Dr. Schaff's estimate that there are about 100,000 German hymns, whereas English-speaking people consider themselves rich with 40,000.

Moreover, German hymns and tunes have had a wide influence on other countries. In England an impetus was first given to hymnology through the Wesleys translating many German hymns and writing others in the same style. The hymn books of Denmark,

Sweden, Norway, Iceland and part of Holland have been made up almost entirely of translations and adaptations from the German.

Moreover, their influence has not been confined to the Protestant church. Vernacular hymns were introduced into the Roman Catholic countries of Southern Germany and Austria. These collections contain naturally a large proportion of translations from the Latin, also a number of original compositions, of which some have great sweetness and devotional feeling. They also include many German evangelical hymns.

This wonderful growth and influence of German hymns over entire Christendom, Catholic and Protestant, is partly due to the good church music. Unlike their less musical English and American brethren who use tunes indiscriminately, provided hymn and tune be of the same meter, in Germany hymns and tunes are wedded together and never divorced. As an old writer says: "Whosoever the Holy Ghost inspireth a new hymn, it is His wont to inspire some one with a good tune to fit it." It became the custom in most towns in Germany for the city musicians to ascend the tower of the church or town hall at certain hours of the day to blow these sacred melodies from their horns, so that people learnt them by heart from childhood.

Great skill was taken in the arrangement of the inner voices. In this Luther took keenest delight, speaking of the wonderful wisdom of God as shown in music—"When the other parts play around the air, leading as it were a heavenly dance with it; meeting with pleasure, parting with pain, embracing and kissing each other again." "Whosoever is not moved by such an art as this must of truth be a coarse clod, not worthy to hear such lovely music but only the songs and music of the dogs and pigs."

In Switzerland, parts of Holland, and Protestant France, the spread of German hymns has been hindered by the spirit of Calvin, who feared to give to music a prominent place in the church.

Protestant music was first introduced into France by Clement Marot, valet of Frances I., who wrote metrical versions of the psalms, which were set to popular airs. Calvin saw their desirability, they were added to the reformed catechism, and consequently interdicted by the pope. A favorite tune was written for the hundredth psalm (melody in the tenor) This was afterward used in England and the melody attached to treble as we sing it now (Old Hundred). This hymn and tune are unique in that they have never been separated.

"While in Germany the worship of the reformed church was linked to the past by the hymn book, in England it was by the prayer book," and in it was no provision for hymns.

Not until 1661 was a tacit permission to sing given by the insertion which we still find in the prayer book: "In quires and places where they sing, here followeth the anthem." At first only unmetrical passages of Scripture were sung to music provided by the old English organists—Blow, Purcell, etc. Then hymns were very gradually introduced into the episcopal church under the wing of the anthem.

In the independent churches there was a violent prejudice against music, and in looking through a catalogue of the church furniture that our theological ancestors went around smashing, one notices "crosses, censors, *cathedral organs* and such like filthy-stuffe". This threw the first cloud over the cultivation of music.

Puritans objected to the alternate antiphonal singing of the psalms, as they said: "Tossing from one side to the other like tennis balls." They ignored the fact that the word "*psalm*" means *song*, and the parallelism would suggest that very method of singing them (really David's method.) So, instead, the psalms were distorted, and their beauty spoiled, by being forced into a metrical mould. Some of these are very good, noticeably the hundredth, twenty-third, eighteenth, etc. Others seem very queer to us now:—

"And whosoever wicked is
An enemy to the Lord,
Shall quail, yea melt even as lamb's grease
Or smoke that flies abroad."

Here is one that would be relished by our day-school pupils:—

"Why dost withdraw thy hand aback
And hide it in thy lap;
Oh pluck it out and be not slack
To give thy foes a rap."

Until the eighteenth century the hymnologists of England were practically all psalmists. These were about one hundred and fifty, in all, making various versions of the psalms. As a rule the life and spirit, the beautiful parallelism of the prose version, disappear in metrical versions, and while the psalms are abundantly suggestive of material for hymnologists, it is by assimilation and adaptation rather than by attempting to transform their literal sense into modern metre. As the Poet Cowley says of metrical versions: "They are so far from doing David justice that methinks they revile him worse than Shimei." Owing to this concentration on metrical versions of the psalms, there was practically no native hymnody in the land of Chaucer, Spencer, Shakespeare, Milton, notwithstanding the example of Germany until the eighteenth century.

Dr. Watts is the father of English hymnology. When he was eighteen he complained to a fellow-worshipper at the Independent chapel, of the character of the hymns sung. The rejoinder was, "Give us better, young man." He accepted the challenge, and that evening the congregation were invited to close with

"Behold the glories of the Lamb
Before the Father's throne,
Prepare *new* honors for his name
And songs before unknown."

He wrote 697 hymns. A recent writer says: "Judging from the results of examining 750 hymn books, it is safe to assign to Isaac Watts the authorship of two-fifths of the hymns used in worship of the English-speaking world." Non-conformists laid the foundation of English hymnology. Besides Watts we have Doddridge, Cowper, Montgomery, and the Wesleys (Charles Wesley alone writing several thousand hymns). The church of England has contributed through the scholar of Cambridge, Dr. Neale, many noble translations from the Latin and Greek. We also owe to this church many beautiful hymns by Bishops Ken, Keble, Heber and others. Scotland has given us Dr. Bonar. America contributed Bishop Doane, Dr. Muhlenberg, Thomas Hastings, Ray Palmer, etc.

Because of our greater emphasis on the individual, modern hymns are often more subjective, introspective, and perhaps more selfish than those of the Latin fathers who seemed to lose themselves in adoration and contemplation of God. We love to dwell on how we and our wants are the objects of His tenderest solicitude. Both phases, however, emphasize different sides of the same truth, even if theirs seems the nobler.

To-day our hymns, both ancient and modern, contain the best spiritual history of the church, embodying the faith, hope and love of generations of men of different countries and environments, binding together in the bonds of peace all who hold the faith in unity of that same spirit who inspired them.

Whereas all people, savage or civilized, have their own aboriginal melodies, there is no Harmony outside Christendom. The art of Harmony is entirely the child of the Christian church. Perhaps you sigh as you think over the sorrowful chapters of church history: "Would that the mother had the spirit of her musical daughter! How can a discordant church be the mother of harmony?" *Just because the essence, the very life of both musical and Christian harmony, is in its discords.*

Here is a little musical explanation of discord and concord considered true and wonderful enough to have made its author, Dr. Stainer, immortal: "A discord is a chord not complete in itself.

It requires to be followed by another chord. A discord should not be looked upon as something unpleasant; quite the reverse; it only differs from concord by its lack of finality."

Discords are sometimes harsh, but then again the most beautiful, most useful chords in music, the diminished and dominant seventh, the Italian sixth and the Augmented Fifth for instance, in fact, all but the plain uninteresting common chords, are discords needing to be supplemented or "resolved." And discords are resolved most artistically when the author links together discord after discord, forming a chain of ravishing harmony, thus postponing the final solution, that feeling of rest, as long as possible. In Christian Harmony a discord is a truth not yet complete.

1900 years ago the great symphony of Love and Sacrifice was opened by the most beautiful, awful and sorrowful discord of time or eternity. This symphony has proceeded through nearly two milleniums of struggle and triumph; its rhythm measured by the heart beats of the church, centuries of apparent failure being only a pause or rest when measured by the time of the author of Harmony and Eternity.

Each fresh discovery of truth, made in agony, or triumph, has been but a new discord, incomplete and linked to its supplement, also a discord. And so the church's symphony has proceeded through the ages, prolonging the chain of Harmony until two of God's night watches have almost passed, and we are a little nearer the final solution of all discords; the eternal Amen of the symphony; that

"One far off divine event,
To which the whole creation moves."

"The Troubles in China and Christian Missions."

BY REV. WM. ASHMORE, D.D.



NOTABLE book, with the above title, has recently been published in Paris. In the *Church Missionary Intelligencer* for April appears a review of the book by a writer who gives his initials "G. F. S." and which is so pertinent to the situation that we think it ought to be reproduced entire for the benefit of the reader of the RECORDER.

The reviewer says:—

M. Allier explains in his Introduction to *Les Troubles de Chine et les Missions Chrétiennes* how he was led to the inquiry, the results of which are presented to the world in this little but ably-written book. At the

time of the Peking troubles, the Press, he says, with almost perfect unanimity, charged Christian missions as the main cause of those troubles. They were accused of adopting methods calculated to excite indignation and resentment and of summoning to their aid the intervention of their respective Foreign Powers. Distressed by these allegations, and feeling it intolerable to remain in doubt as to whether and how far they were founded on facts, he set about the task of investigation, resolved that if he found such things had been done or were being done in the name of the Gospel, one voice at least should be raised, not against the accusers, but against the culpable conduct which had called forth the accusations.

The inquiry is first pursued as regards Roman Catholic missions. They were the first in the field and are entitled to priority of treatment. M. Allier renders a tribute to those of that church who have died for their faith and to the good work done by the colleges, schools, orphanages, dispensaries, etc. Then he acknowledges with sadness that those missions do not come out well from his scrutiny, and that many of the men whose acts he finds occasion to deplore are members of his own nation. He proceeds to adduce evidence, largely from letters of R. C. missionaries and missionary bishops. He instances the erection of the cathedral at Canton in 1859 on a site which was most objectionable to the Chinese and in the teeth of remonstrances from the representatives of France on the spot. He instances the surreptitious insertion made in the Chinese text of the Peking Convention of 1860 by Père Delamere of the Société des Missions Etrangères, who was engaged to translate the treaty into Chinese. He gives instances of the refusal of Mgr. Guillemin in Kwang-tung to conform to the provision in the Treaty of Tientsin requiring foreigners to show passports when going beyond the Treaty Ports, so that N. Couvent des Bois wrote bitterly to the Secretary of State at home:—"Les missionnaires veulent notre protection quand ils sont menacés et poursuivés; mais hors de ces circonstances exceptionnelles, ils évitent notre constante sollicitude et nous créent ainsi des embarras et des difficultés qui eussent pu être évités." He quotes from letters of R. C. missionaries in Sz-chuan between 1870 and 1880 relating some very arbitrary and exasperating conduct on their part towards local Chinese officials, and he asks the reader to try to picture St. Paul in his missionary journeys demanding hospitality in the tone of one of these priests. And he follows this up with quotations from other letters which go to show that such conduct is a recognized rule rather than an exception among R. C. missionaries. He then proceeds to inquire concerning charges of fortifying mission stations and drilling converts, of demanding exorbitant indemnities (France is credited with obtaining four million francs "pour les missions catholiques" in 1895 after the troubles in Sz-chuan) and of exacting, through the instrumentality of France, by the treaty of March 15th, 1899, a recognized secular rank for its bishops and priests. As to the last, M. Allier remarks: "On a dit, 'Peut-être dans le temps futur, le décret du 15 Mars 1899 apparaîtra-t-il comme l'une des grandes dates de l'histoire de l'humanité civilisée.' Je me demande tout simplement s'il ne marque pas le jour où l'impératrice, que le signait dans une humiliation de tout son être, a entrevu le projet d'un massacre universel des Blancs."

In the Second Part the inquiry concerns Protestant Missions; and M. Allier declares at once, after a most diligent search in every accessible direction, "J'en'ai rien trouvé, absolument rien." In no political journal

of either France, Germany, or England has he been able to find a definite charge, giving name and place and time, against a Protestant missionary of an act which had provoked the anger of the Chinese and which at the same time was in conformity with the principles of the Society in connexion with which that missionary laboured. Vague charges, without circumstances which admit of investigation, he has found, and some of these, which betray singular carelessness, he deals with. But he proceeds to prove from recognized authorities on missions, from the regulations of Protestant societies, from the instructions given to missionaries, and from the sentiments expressed and approved at missionary conferences, that these Missions are practically unanimous in insisting that missionaries should keep aloof from politics, should respect the laws of the country in which they labour, should conciliate the prejudices and refrain from offending needlessly even the superstitious notions of the people, should avoid appealing to the Consul on slight provocation, and should rather retire from a country than bring upon it the terrible evil of war. As to indemnities, he quotes at length the Minutes of the C. M. S. Committee after the massacre of Hwa-sang, and he refers to the Exeter Hall meeting of August 13th, 1895. He says that it is impossible to find in the speeches on that occasion a single phrase having the smallest resemblance to an expression of anger or a demand for punishment towards the murderers; only pity was expressed. And he concludes a striking chapter with the remark that the document communicating the Tsung-li Yamên's appreciation of the society's making no claim for compensation is of far more value than "chapelles expiatoires." There is much beside in the book that will repay perusal. References to the opium question are brief and sober, but sad reading from the pen of a godly foreigner. The writer does full justice, however, to English missionary societies and to the C. M. S. in particular for the protests they have consistently made against it.

The words "Christian missions" are not a definitive designation. There are two kinds of Christian missions. If Russian ascendancy should succeed in the north there may be a third kind, that of the Greek church, but that is not in the field of vision just yet. We have Romanism and Protestantism. While certain basal truths are common to them both, and while, in the main, they have a common Bible, yet the superstructures reared by them both are so different that in the end we have two distinct religions with different methods, different aspirations, different claims, and different spirits permeating them. So great is this divergence that the two never have anything to do with each other; they do not visit with each other, nor exchange religious amenities with each other. Why such a relation should exist is not here a matter of inquiry. It is the fact of its existence only and certain consequences growing out of it that concern us now.

It has been a misfortune of the past that for so long a time Chinese officials have been unable to discriminate between Roman Catholics and Protestants. The latter have suffered mainly in consequence. The officials had a long experience with Roman

Catholics long before a Protestant ever dreamed of coming to China. There was a time far back, about a couple of hundred years before the appearance of a Protestant, when the Roman Catholic priests were held in distinguished favor. They were in a fair way to preempt China, and if they had acted wisely they would have had China under their sway as the countries of South America were at that same period. But they struck the Chinese as hungering after civil authority and ostentation, and as a consequence there came the inevitable clash. They piled up for themselves a storage of distrust and of ill will, and, in places, of a positive hatred which they handed down to the generations of their successors, whoever they might be that bore the name "Christian."

It is understood, of course, that the teachings of Christianity are not all of them acceptable to the natural heart in the east any more than in the west, and it is also admitted that Protestant missionaries have mistakes and crudities of their own which they have had to correct, but there remains the indisputable truth that they have had to work their way under a load of inherited suspicion.

Of late years the causes of this aversion to the "Christian" name have been augmented by the intensified policy of the Roman Catholics. They have asked for and have received for their bishops and priests an official recognition and status. The concession of these have been one of the greatest blunders even committed by the Chinese. There will be neither peace nor safety until they recall their concession. To be sure the French government is understood to be at the bottom of it, but the French government is not strong enough to maintain so untenable a relation. They have to fight the sentiment of all mankind. Happy for themselves if they themselves voluntarily draw out of the position. They can do so now with honor and the respect of others, but if they put it off they may be driven to it with discredit and loss. The whole thing is a fraud and a tyrannous exaction from a prostrate power unable to help itself. Such an exaction is a disgrace to France, and it will be no help to the Vatican if the Vatican desires most the spiritual uplift of the Chinese. The Romanists may crowd their churches and multiply their adherents, but the crowd they get by means of their political "pulls," a seeming strength to-day, will become a weakness to-morrow.

It is matter of congratulation that now, after so long a time, Chinese officials are learning to discriminate between policy and policy. What they need for themselves is more decision of purpose and more firmness of will. Many of them are too truculent and will cater to French and Vatican assertiveness and insistence. But

it will not always be so. The elements of a thunderstorm are slowly gathering. The apprehensions of the bishop of Shansi have a real foundation. Better to avoid the hurricane by giving heed to the warnings of such friends as M. Allier. We join him in his vehement protest against ecclesiastical usurpation of civil functions.

Individual Communion Cups.

BY MISS KATE C. WOODHULL, M.D.

LAST Sabbath, November 16th, we used for the first time individual cups at our communion service in Peace Street Church in Foochow city.

It had been in my mind to institute this change for more than a year, but press of other work had hindered its accomplishment. We were fortunate enough to get the set ready for the union communion service of our annual meeting just closed, so it served for an object lesson for our whole Foochow field. The number of communicants was about 250. The cups were distributed and gathered up in six minutes. We had six trays made of hard wood. (We plan to have them varnished with the white enamel used at home for bath tubs.) We used small white China cups considerably smaller than the ordinary wine cups. They are sold here as children's toys.

When the subject was first proposed to the pastor and deacons of our Peace Street Church, they at once acquiesced heartily. We have heard no objection made by any one. It is quite gratifying that our Chinese friends were able to accept the change so intelligently and thankfully. We heard several say, "Very good", "much cleaner". We have been especially glad for this, since we heard that in America the change had not been introduced into any church without encountering considerable opposition on the part of some of the church members.

We have it in mind to send for the small glass cups used in America, as it would be pleasant to have something nicer than the native cups, although they answer very well.

The Pathological Society of Rochester, N. Y., at their meeting held December 7th, 1893, thirty physicians being present, unanimously adopted the following:—

Whereas, There is accumulated evidence that contagious diseases of the mouth and throat are often present, when not suspected, in individuals who mingle freely with the well, thus exposing the latter to the danger of contagion; and

Whereas, The custom of passing the communion-cup in churches is not without danger of communicating diseases; therefore it is

Resolved, That we recommend that the communion ordinance of churches be so modified as to lessen the liability to the transmission of contagious diseases which we believe attaches to the prevalent method of observance of the ordinance referred to.

The reasons for the use of individual cups are, cleanliness, convenience, impressiveness.

Cleanliness.—An outbreak of diphtheria among twenty-four families in the city of Rochester, N. Y., reported on officially by the health officer appointed to determine its origin, was traced back to a school drinking-cup.

There is the same danger from the communion cup used at the Lord's Supper. It is easy to understand how the mouth secretions, mingled with various kinds of microbes, can pass from the mouth of one communicant to another. Typhus fevers, scarlatina, measles, diphtheria, croup, whooping-cough, pneumonia, consumption, cancer, and the most loathsome diseases may be conveyed in this way.

Convenience.—In a large congregation the ease and quickness of distribution are greatly increased. In the Central Presbyterian Church of Rochester, N. Y., where the first extensive use of the individual cups was made, 1,800 were filled in about forty minutes, and the distribution made in eleven minutes.

Impressiveness.—Devotion is promoted, as the communicant knows that the cup contains only grape-juice, and is not tormented with the thought of uncleanness and danger. The Lord's table is thereby revered.

Rev. R. M. Russell, D. D., pastor of the Sixth United Presbyterian Church, Pittsburg, Pa., says:—

"To my mind much is added to the solemnity of the sacrament by thus permitting each communicant to have his own cup and hold it in his hand until, by silent meditation and communion with his Lord, the supreme moment of faith and hope is reached. Our session would commend the new method to all its churches."

Rev. G. E. Hawes, Braddock, Pa., says:—

"We have found that it shortens the service without hurrying the individual. I count this one of the best things in the service. No man is compelled to gulp down a swallow of wine and pass the cup to his neighbor."

J. E. Allen, pastor M. E. Church, Newark, N. J., says:—

"The individual cup is a religious necessity. We find it gives universal satisfaction".

Rev. Henry H. Stebbins, D.D., pastor Central Presbyterian Church, Rochester, N. Y., says:—

"I am glad to testify to the communion outfit of eighteen hundred individual communion-cups and chalice-holders purchased

from the Sanitary Communion Outfit Co., Rochester, N. Y., over seven years ago. The members of our church, numbering 2,000, are quite unanimous about it. We believe in it on historical grounds, for sanitary reasons, for convenience, for inexpensiveness, for ornateness, and for the all-round satisfaction it affords. We find no difficulty in serving our people with so many cups, and it is done in less time than by the old method, and there is no confusion about it."

More than 1,000 churches in America are using the individual communion-cups.

It is objected by some that individual cups destroy the sentiment of unity that attaches to the traditional common chalice. But this tradition is already violated by the larger churches using from two to thirty cups as a necessary convenience. If convenience has justified this departure, surely the considerations of health and cleanliness will warrant still further progress in the same direction.

"That traditional thought admitted of individualism, may be seen by De Vinci's celebrated picture of 'The Lords' Supper,' painted on the wall of the Convent of Santa Maria delle Grazie, near Milan, in 1492, representing the Savior and His disciples at the Paschal feast. Each disciple is shown provided with an individual portion of bread and an individual vessel of sacred wine."

The Indo-Chinese Opium Trade.

On October 8th, 1902, only two months before his death, the late Archbishop of Canterbury made a strong pronouncement on the subject of the opium trade.

The Archbishop's departure from the line of the church militant to the hosts of the church triumphant, is lamented not only by the great Anglican communion but by the Christian world generally. No more fervid and almost rapturous advocate of the church's dignity and responsibility as to foreign missions existed in England; no stronger and almost passionate advocate of temperance, and, especially during the last few years of his life, no more earnest and convinced opponent could be found than the venerated Archbishop, of the injustice and evil moral effects of the opium trade.

The occasion of the Archbishop's last assurance on this subject was a meeting called, with the cordial permission of the Primate, by the Society for the Suppression of the Opium Trade, in the great library of Lambeth Palace. The chief object of the meeting was the presentation to Archdeacon A. E. Moule (who has been recently elected as one of the vice-Presidents of the Society) of an address

in connection with his return, with Mrs. Moule, to his work in China, after a long interval of enforced retirement. Ever since the first Shanghai Conference in 1877, when he led the discussion on the opium question, Archdeacon Moule has written and spoken much and often on the subject. And the beautifully illuminated address presented to him on October 8th, and approved in the Archbishop's warm words of cheer, recognised this service to the cause and prayed God for His blessing on renewed mission work, whilst asking Archdeacon Moule, in words which the Archbishop forcibly repeated and endorsed, to assure the Chinese, both Christians and non-Christians that the church at home is resolved not to cease its protest and exertions till the curse, so far as foreign influence is concerned, shall be removed from Chinese life and the reproach and the crime from England's fair name.

A similar meeting was held not long ago with a similar object of farewell and God speed to a specially strong worker in this great cause, the Rev. Arnold Foster, of Hankow, on the occasion of his return to China; and on that occasion also, which was a demonstration chiefly of non-conformist ministers and others, the Archbishop presided. The meeting in October last was planned as a gathering of the bishops (seven) and the clergy (more than 1,000) connected with the "world" of London, numbering nearly six million souls. But many leading non-conformists were invited, and several were present. The Annual Congress of the Church of England in England was sitting at the time in Nottingham, and this largely reduced the numbers at the anti-opium meeting.

But the Archbishop, with what seemed to those present, renewed and freshening strength after illness and the great strain of the Coronation, though in his eighty-second year, needed little support in the strength and calm confidence in God of his address.

When he had spoken and the address had been presented, Archdeacon Moule replied as follows:—

My Lord Archbishop, ladies and gentlemen, my dear friends and colleagues in the Society for the Suppression of the Opium Trade, I do thank you from my very heart for this most kind and thoughtful address which you have presented to me, and which I trust all present here will endorse. It is a great encouragement—a very great encouragement—to me, on going back through God's great mercy once more to China. I first went out forty-one years ago; I am going back again now, through God's great mercy, strong, strengthened through His grace, and desiring to serve Him better than ever before. And now I go, knowing what the difficulties of the work are, of course, infinitely better than I did when I and my dear wife first went out together. And moreover, as I go now, I have this immense advantage. In the past, my Lord Archbishop, I have constantly had this cast in my teeth or thrown at my head when preaching to the Chinese—just when I was

warming to my subject and trying to tell them the whole truth, someone has shouted out, "Who sells the opium?" My answer has been—I fear, not a very Christian answer—"Who smokes the opium?" I have silenced them hundreds of times, but I will not use that answer any more. I have now a better answer. I shall say this in answer—that my last public farewell was from friends deeply interested in the entire suppression of the opium trade; and that the dear and venerated Primate of All England, the Patriarch of the great Anglican Communion throughout the world, was so kind as to come and take the chair and speak strong and loving words for my encouragement and the encouragement of the Chinese, and calculated to stimulate the Church of God here in England. And further, that dear and honoured friends of other Christian communions here in England were one with the Archbishop, joining hands together in this protest and encouragement. Do you not think I shall have a better answer to give to the Chinese when preaching than before?

If you will bear with me for a few minutes, I wish to take up very briefly the four special points on which you have dwelt in this most kind and encouraging address. I have been spoken of as having laboured in a humble way in this work for a quarter of a century. It reminded me of the awful fact that this terrible opium curse—not introduced into China by England, that is not a true charge—but stimulated to a terrible extent by the Indian opium trade, has gone on for a century. Do not imagine that I have performed any heroic work in advocating the cause of our Society. God calls some to die for the cause for which they are ready to give up their lives. It was one of the Chinese reformers who was led to death nearly two years ago who said that hardly any movement for the benefit of the people will succeed until some of those who are the advocates of it give their lives as martyrs in the cause. Some are called to do that. Mine is a much humbler task. It seems to me to be a long, weary time since I first took up this cause of the suppression of the opium trade; but think of those hundred years which have passed! It was in the year 1799 that the Chinese government absolutely prohibited the trade in opium and sentenced opium-smokers for the first offence to transportation to another part of the Empire, and, for the second offence, to strangling. This was known to the Indian government, and yet, in the face of that, the opium trade was introduced. One hundred years have passed, and it is going on still!

Now I pass to the second point. I am spoken of as one who has seen with his own eyes the ravages of opium in China. Just let me mention one sight I have seen with my own eyes, and which emphasizes this fact that the Indian opium trade has, to a terrible extent, stimulated the use of opium in China, though we did not introduce it. I lived for three and a half years at Hang-chow, almost the first inland city occupied by Christian Protestant missionaries. There I used to pass every day through lines of opium-dens; and my Chinese teacher, who was not a Christian, but a man of high character, said: "I can assure you, sir, that when I was a boy there was not one single opium-den in this great city. Opium may have been smoked secretly, but the open practice was unknown?" and that almost exactly corresponded with the time when the opium trade—the absolutely illegal opium trade—was leading on to the first opium war. I think the conclusion was inevitable, that our trade, especially in the coast provinces, has

greatly stimulated this terrible curse. That I have seen with my own eyes, and can bear testimony to it.

Then I am called a patriot. Well, I hope I am a patriot. I am an Englishman, and I am proud of my country. Now my attention was first drawn to this subject more than a quarter of a century ago. Mr. Edward Pease offered a prize for an essay on the opium trade, and we urged Bishop Russell to write the essay, but he said: "No; one of his subordinate clergy must do it," and he pushed it off upon me. At last I undertook it. I was then building a small mission-church and mission-house in a city twenty miles from Ningpo. I went down every week to inspect the work, chiefly on foot. I had a sedan-chair with me, and, greatly to the annoyance of the chair-bearers, I filled the bottom of my chair with books treating on the opium subject, and the chair was very heavy in consequence. I was so much of an English patriot that I determined to get to the bottom of the subject, as I was certain that I should find that England was not so much in the wrong as people said. Some people accuse missionaries of holding a brief to attack the opium trade. Nothing of the kind! I have never preached about it. When I go back to China I shall not hold any public meetings on the subject, and I shall not mention the opium trade in public unless it is mentioned to me. I shall do my very utmost to stimulate interest in it, but that is not our chief business. We do not hold a brief against the opium trade; least of all do we hold a brief to attack England. We defend our country as best we can, and when I studied this subject I was quite sure that I should find at least something which would free England from the awful blame. I found nothing! The worst came to light. That is my sad persuasion still, and the more I love England the more I deplore this great blot on her noble name. I think I may say so much about my patriotism.

And then, last of all, I am called a moderate person. I hope I am. Reference is made to the "combination of firmness and moderation" which characterizes my beloved brothers, and is said to characterize me. I will endeavour this afternoon to be moderate, if I try also to be firm. I do deplore, for one thing, the very little interest, comparatively speaking, which is taken in the Church of England in this subject. Thank God for your presence, my Lord Archbishop, this afternoon. I trust the Church of England will learn the lesson and follow suit. But I have just two instances of how the clergy of the Church of England treat this subject. I had the honour, some years ago, to read a paper on the subject at the Newcastle Church Congress. A venerable clergyman was so interested in the subject that he offered to reprint my essay. Thirty thousand copies were printed, and a copy sent to every clergyman of the Church of England in this country. I hope some read it. I had, I think, six anonymous communications from clergy in the Church of England—I think they were anonymous on purpose, otherwise they would have heard from me again—saying: "We have put that rubbish into our waste-paper baskets; you write nonsense." That was very encouraging to me! But I had something else sent to me in China, a letter dated May 17th, 1877, from Christ Church, Oxford. I will read the letter. It is addressed to Mr. Turner, the former Secretary of the Society:—

"MY DEAR SIR,—Certainly I have no hesitation in saying that in my opinion Mr. Moule's essay deserves the serious attention of every English clergyman. The opium question has many aspects, and Mr. Moule shows with much force and

persuasiveness how intimately it is associated with the highest interests of morality and religion, and how direct are its bearings on the spread of the kingdom of Jesus Christ among the heathen.

"That England was guilty of a gross wrong in forcing the opium trade upon China will hardly now be questioned by any Christian Englishmen who have looked into the matter, and this wrong demands such reparation as it is still possible to make.

"The obligations of duty are not to be measured by its difficulties, and your Society is doing admirable work in reminding us, as it does by this and similar publications, of a subject which is too likely to escape attention amid the increasing interest of duties at home.

"I am, my dear Sir, yours faithfully,

"HENRY PARRY LIDDON."

I think that letter of Canon Liddon is more worthy the attention of the Church of England than those of my anonymous correspondents.

Now let me remind you of one reason for so little interest being taken in this subject. Some have not studied it. I am afraid that a great many suppose that the Commission which was granted by Her late Majesty's Government to inquire into this trade has decided the subject, that it is put on the shelf, and there is nothing more to be said for it. Nothing can be much further from fact than this supposition. The controversy is in the same position. The Commission has not cleared England's conscience in the matter of this opium trade. We assert that that Commission has not taken away the grave charges which, almost with tears, we bring against England as represented by the English people and the English government. People talk nowadays about requiring a mandate for this thing and that thing. We here must do our best to bring this about; the people of England must give a mandate to the government that they should give a mandate to the Indian government that something must be done to clear the noble Christian name of England from this curse.

Now I come to my last point. I want just to sum up my persuasion on the subject. It has been said: "You have your own curse of drink in England. You must let the opium trade alone until you have got rid of the curse of drink." As much as to say, Go on complacently with a second wrong till you have quite amended the first. A strange piece of moral reasoning! But further, there is no comparison whatsoever between the two questions. It is said that there is moderate drinking and immoderate drinking. I suppose that is true. I have, in a very humble way, followed your Grace. I have been a total abstainer all my life long, as my dear father was before me. I am going back to China now in my sixty-seventh year, and I do not suppose I shall take even a little whiskey in the evening. I heartily agree with your Grace's views on the terrible curse of drink, but I do not think the strongest advocate of the temperance cause would ever say that it was an absolute sin and vice to take alcohol in any form of moderation. I go entirely with your Grace in thinking that in England with the "present distress," it is far better for Christian men and women to be abstainers; but that is a very different thing from saying it is absolutely sinful and vicious to take intoxicating liquor. But is not opium the same? No; it is absolutely different. There is no use and abuse of opium; it is all abuse. In the eyes of the Chinese the use of opium as a luxury and stimulant, as distinguished from its use as a medical drug, is a vice from first to last. The two things, alcohol and opium, do not stand on the same platform at all. There is no such thing as a moderate use of opium as a luxury or stimulant in the eyes of the Chinese. It

is all abuse. It is a vice from first to last. I will prove it in a word. Articles of recantation were presented to some of the native Christians during the recent persecution in China, and one of the conditions on which a man would be let off and his life spared was this: smoke a pipe of opium. No Christian ever touches opium. Does not that speak even of the conscience of the persecutors? They may hate Christians because of their connexion with the foreigners, but they know that Christianity has a high moral creed, and these persecutors themselves know that to touch opium is immoral, and no Christian would do an immoral act. That was one of the articles of recantation. When I first went to China, my wife and I were involved in terrible dangers in the great T'ai-ping Rebellion, which almost overthrew the dynasty—which did practically overthrow it, and almost conquered the whole of China. When I reached China the leaders of the T'ai-ping Rebellion had formed their scheme of government, and the articles were that foreigners should not be called bad names any longer, and that friendly relations should be cultivated with foreigners by every possible means, and education and railways, and so on, introduced. That was the T'ai-ping programme. And there was yet another article of the programme. It was that there should be no more opium. I have seen the terrors of that rebellion: God spare China any future rebellion. Nothing more awful can be conceived than the scenes we passed through. But it began and it was carried on professedly as a popular movement, and you see they so gauged the thoughts of the people that they knew that the whole conscience of China would go with them if they abolished the opium. Let me read you here the last medical utterance on this subject; it was received only a week or two ago. Dr. Duncan Main, who is in charge of our great mission hospital at Hang-chow, is a Scotsman, a man of great moderation, if of great vivacity of character; but I know he would never say a hard thing about the Chinese if he could possibly help it, nor yet about England. Yet this is his opinion about opium:—

"After twenty years' contact with-opium smokers we have nothing to say in defence of the habit. It is a wicked waste of wealth; and a business whose history is written in blood and agony. The ravages of the evil ought to fire every right-minded and Christian person with a desire to do battle with this monstrous iniquity."

That is the latest medical opinion I have seen. Now I will give you what to my mind is one of the most remarkable private proofs of the feeling of China on this subject. I was returning to Ningpo, nearly thirty years ago, from an out-station about twelve miles off; I was on foot, and I thought it would be a rather weary walk. I was soon overtaken by a Chinese gentleman, and we began to talk. He said: "May I bear you company?" and I said: "I shall be highly honoured." We talked on my great subject, which was his great subject too, and presently we got in sight of the walls of Ningpo. "Dear me," he said, "how short the way seems when you have good company!" Then he pointed to the great city with 400,000 people, and he said: "Sir, do you know what is ruining that city?" "No," I said. "The blacks and the whites," he replied. "What do you mean?" I said. "The white faces of the harlots and the black opium." You see, he put them both side by side as vices. It was an unasked testimony; I had not spoken about opium or anything of the kind; but he spoke the feeling which he assured me is the feeling of the whole of that great empire, of the opium-smokers themselves, and it is this—that there is no defence for it. Is

there any defence for Christian England, then, in being immediately connected with a trade which fosters that vice and panders to that vice? God grant that victory may come through His grace and the Holy Spirit's power moving the hearts of men, sooner than we expect!

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Some Striking Points in Japanese Education at the Present Time.

BY MISS C. P. HUGHES.

In last month's RECORDER we made some reference to a meeting at the residence of Dr. Timothy Richard, at which Miss C. P. Hughes, sister of the late Rev. Hugh Price Hughes, gave an informal address, some of the results of her observations in Japan, where she spent a year studying the Japanese educational situation in behalf of the British government, lecturing also and doing other educational work for the Japanese Department of Education. Miss Hughes, at the request of the editor of the RECORDER, has written out a brief *résumé* of the points noted in her address, and we are glad to be able to give them to our readers.

I. The marvelous energy of the Japanese government—central, provincial, and municipal—in educational matters. Within forty years Japan has been covered with schools, and schools of all kinds—general, technical, etc.—and this in spite of the hampering poverty of the country.

II. However fast schools may be opened they cannot supply the demand, so eager are the Japanese boys and girls for knowledge. As a rule, for every vacancy there are from two to four applicants, and the eager faces of the children and students of Japan are a most impressive memory.

III. The greatest stress is laid on moral education. As a rule the head master himself takes the subject of ethics, and the lessons are usually most serious and practical.

IV. The Japanese are extremely teachable. They are ready to gain knowledge from any one who possesses it, and they further show great wisdom in deciding how far and in what directions they can best assimilate Western knowledge, remaining at the same time passionately Japanese.

V. There are already in Japan a few very able men capable of leading thought on educational matters, men who will compare very favorably with great educators in the West.

VI. There is great tolerance in Japan for all forms of religion.

VII. The Japanese have decided that the English language shall be their gateway to Western life and thought, and with great wisdom they give more time to the study of English than any Western nation gives to the study of a foreign language.

VIII. Great care is taken of health. The schools are admirably ventilated and lighted, and gymnastics and games have many hours devoted to them.

These are good points in Japanese education ; the following are bad points :—

1. Knowledge is overestimated and mental effectiveness underestimated.

2. The Japanese are trying to do the impossible, to know the learning of the East and all the learning of the West.

3. Japanese methods are old-fashioned. The value of text-books is much exaggerated ; the pupils are not taught to think for themselves, or to work by themselves. Obsolete methods are still followed, e.g., English is largely taught by translation.

4. There is little co-operation between the members of the staff of a school as a rule. Even in the same subject frequently one teacher does not know exactly what others are doing.

5. Japanese head masters, especially in the non-elementary schools, do not appear to perform the same function as a good head master or head mistress in England. They have apparently much work to do outside the school, are frequently absent, sometimes do not teach at all, and do not appear to be the intellectual centre of the school, nor to have the inspiring and stimulating force of a good English head master. There are, however, some brilliant exceptions to this generalisation.

6. The chief defect of Japanese education at present is the very small supply of good teachers. A large number of unqualified teachers are employed, and the best qualified teachers are frequently overworked, teach in several schools and migrate frequently. Even among the qualified teachers, a small percentage only are excellent teachers, and this in spite of the fact that the Japanese possess many qualities which under favourable conditions ought to make them superb teachers.

7. Teachers migrate continually.

8. Teachers who have been sent to the West sometimes were no wisely chosen, sometimes were not wisely placed in the West, and sometimes on their return have been given work which is really above them.

9. A large number of Japanese teachers do not continue their mental development after they begin to teach.

10. Private schools are at a considerable disadvantage.

11. As in England and as in America there is a division in the camp of teachers. In Japan the dividing line separates university men from those who have been at normal colleges.

These are a few of the striking points in Japanese education at present, but the field is full of hope, for Japan is thoroughly awake. Japan is utilising Western knowledge with great wisdom and discretion, and already there are to be found in Japan, Japanese men of great ability quite conversant with Western learning, who can shape Japanese education in accordance with Japanese conditions and traditions and yet enrich it with Western knowledge and ideals.

The Worship of Confucius. Is it Idolatry?

EDUCATION and religion are a wedded pair. Their divorce or estrangement leads invariably to superstition in the one and to a loss of moral force in the other, while by their combined influence the soul is lifted intellectually and morally into the light of a divine life. Hence in a country like China, where the people are eager for education, Christian missions cannot afford to neglect the education of the young.

From this point of view, one of the weightiest papers that I have ever seen in the pages of the RECORDER is the 'Appeal for Trained Educators,' contained in the number for December. It asks Mission Boards to make a 'change in their policy' by sending out men and women in greater numbers, who shall be specially fitted for the work of education.

This appeal has not come too soon, as a mental awakening, such as China never saw, is now spreading over the whole empire.

While subscribing to the main idea of the paper, I feel constrained to dissent from the view which it appears to take of the worship of Confucius. It assumes that such worship is incompatible with Christianity, and that it is in the power of a pagan government, by insisting on compliance with those rites, to exclude our Christian youth from the advantages of government schools.

But is the homage which is rendered to the great sage incompatible with Christianity?

In answering this question we must not be misled by the word 'worship,' which is employed to express all forms of respect, religious and social. He is not called a God, nor is he invoked in any way as a tutelar divinity. His worship is purely commemorative

and honorific. Its forms partake of the exaggeration common to the orient, but they do not involve any forbidden element.

To make this apparent compare it with the worship of the Imperial tablet, which is required at stated times of all mandarins in the larger cities. The two are identical in form, spirit, and aim. The worship of the Emperor's tablet is no more idolatrous than the prostrations which daily take place before his throne. It is intended to secure the allegiance of officials throughout the country, and the worship of the sage may be said to have a similar object. The worship of the Imperial tablet is not unlike the honors which are rendered to our national flags, in which no one suspects the presence of idolatry. Why should we find idolatry in the recognition of the merits of China's greatest sage?

To solve this question I ask for nothing but cool logic, unbiassed by any question of advantage. Yet to answer it in one way will open all the schools of the empire to our Christian youth, while to answer it in another way will place it in the power of the mandarins to shut them out like so many pariahs.

It might have been easy in the revision of our treaties to insert a clause providing for the rights of conscience, but it is not probable that such an opportunity will soon occur again. So far as the worship of Confucius is concerned, it will be better if we can come to an understanding that it is *not incompatible with the requirements of Christianity*.

W. A. P. M.

Wuchang, 18th December, 1902.

Notes.

We have a high regard for Dr. Martin and always listen to his opinions with respect. We therefore publish a communication from him in which he takes the ground that the worship of Confucius required in the Chinese educational institutions is not idolatrous worship. Whether it is or not may be an open question, but most missionaries, and Chinese Christians also, seem to be thoroughly satisfied that to engage in the ceremonies required, if not an act of idolatry, would be at least paying undue reverence to the memory of a man who is far from being such an ideal as Confucianists believe him to be, and who is certainly worshipped in an idolatrous manner on other occasions and in other places, if not in the halls of these new institutions of learning. To worship Confucius is not consistent with the professed object of a reform institution, for the tendency of Confucianism is to regard the wisdom

of the past as so superior to that of the present, that it blocks the way to real progress, and its morality is centered in self rather than in Christ. How then can a Christian who holds this view of Confucianism bow in reverence to the tablet of him who is honored as the representative of a system which is the chief hindrance to the spread of Christianity in China? If Dr. Martin should bow before the tablet of Confucius, that would not be idolatry, and the same might be said of many Chinese scholars. It would be the payment of what they consider respect worthy of the man. But most of us have not such a high regard for Confucius as would enable us to join in this ceremony without hypocrisy, and, furthermore, to participate in such a ceremony would be to many of us like partaking of meat offered to idols, which for our own sakes and for the sake of the Chinese as well, we could not do.

We have received from Rev. Sz Tse-ping a copy of his "General Descriptive Astronomy" (天文問答). The book is a catechism in Easy Wên-li, printed by the lithograph process and contains 168 pages. The paper is rather thin and the printing is somewhat blurred, but it will no doubt be found useful in opening up the minds of the children who study it. The price is one dollar, with a discount to mission schools, and is for sale by the Diffusion Society 380 Honan Road, Shanghai.

Dr. Martin writes regarding the appeal for trained teachers, published in the December RECORDER, that he thinks the last four lines of page 620 an overstatement of the case, and suggests that the words "practically in the control" might be changed to "largely under the influence." In the bottom line, "under the control," he suggests would be better if changed to read "within access." The lines referred to would then read: "The modern educational system of China is now largely under the influence of Christians who are representatives of the various missionary societies. This brings practically within access of the Christian church one-fourth of the youth of the whole human family."

We hope to give next month some account of the meeting of the Educational Association's Committee on Mandarin Romanization, which arranged for a meeting at Shanghai, January 26th. The result of this committee's deliberations may have a very important bearing on the future of educational work in China.

Correspondence.

"IS THERE ANYTHING IN IT?"

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have been reading "Is There Anything In It?" and I would like to suggest that every missionary when he goes where he is likely to meet those who speak contemptuously of missionaries and their work, instead of arguing on the subject quietly place this book in the hands of those who need it, with appropriate passages marked. I have often wished for such a book. Of course the testimony of a truthful diplomat, soldier, merchant or official, is no better than that of a truthful missionary, but it goes further with the average man of the world, especially with the one who has prejudices to combat; and a polite request to read a few of the pages of Mr. McIntosh's book will do much more good than a heated defence of missionaries and their work by one of their number, or of Chinese Christians by one who has been working for their salvation, and may be thought partial in their favor. I intend to make a good deal of use of this little book and heartily commend it to others. It is what I have often wished for.

J. A. SILSBY.

"PARTITIONS."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We have made a change in the appearance of some of our churches which the readers of the RECORDER will be pleased to hear about. It is probably known to most of the readers of the RECORDER

that the men and women have been separated by a partition in all our churches. Until lately most of us have been convinced that to do without these partitions would be to ruin our work. They have been accepted as a necessity. A few months ago the Third Presbyterian Church decided that the time had come for the partition to go. It was taken out with fear and trembling. It was said that the Chinese would object. What was our astonishment when the Chinese told us that they only kept the partition in deference to the wishes of the foreigner. The removal of the partition in the Third Church has been a success. Last week the Second Presbyterian Church (Canton Hospital) followed the example of the Third Church, and almost (a piece about two feet high remains) removed the partition. The native pastor preached "on breaking down the middle wall of partition" and said he had been waiting ten years to have this obstruction removed. To-day I learned that the London Mission will soon fall into line. We all hope that we have seen the end of these walls of separation. They will soon be a thing of the past in Canton missions.

Yours truly,

ANDREW BEATTIE.

THE TERM FOR HOLY SPIRIT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It was interesting to read Mr. Garritt's suggestion, *re* the term for Holy Spirit, in the latter part of his letter in the December RECORDER. May I add that in the opinion of some others the use of *Sheng-ling* 聖靈 would be far preferable to *Sheng-*

shen 聖神. The term *shen* (as a translation of the Hebrew *ruach*, or Greek *pneuma*) not only appears to be, as Mr. Garritt says, incongruous and disappointing, but also, I think, confusing.

Probably others, also, have noticed that in the present Mandarin version of Luke xxiv. 39 the

word spirit (also *pneuma*) is rendered *huen* 魂, which, among other things, mars its use as a Biblical sidelight on John iv. 24 ("God is a spirit," etc.) Would not *ling* 靈 be better here, also?

Yours sincerely,

WM. TAYLOR.

Our Book Table.

We acknowledge with thanks the receipt of a Directory of Protestant Missionaries in China, Korea and Japan for the year 1903, published at the Daily Press Office, Hongkong. The list of Societies is first given, arranged in alphabetical order, followed by a list of the missionaries, with their postal address, also arranged alphabetically, showing a total of 2,758 names. Of course when the wives are counted this number would be considerably increased, bringing the total number of missionaries in these three countries up to considerably over three thousand.

For sale at Presbyterian Mission Press. Price 60 cents. Postage 2 cents.

The Currency Question. A Plea for Immediate Action, with a view to the establishment of the Gold Standard in China. By Edward S. Little. Printed at the North-China Herald Office. Price 10 cents.

This is a pamphlet of seven pages, in which Mr. Little endeavors to show the advantage as well as the necessity of a national currency for China, based upon a gold standard. It is hardly supposable that anything the RECORDER might say would be likely to have any effect upon the various governments which it is Mr. Little's aim to reach. If it were, we should like to give the whole pamphlet a prominent place. As it is, we can only wish Mr.

Little every success in what seems a consummation most devoutly to be hoped for, but seemingly most difficult of attainment.

A Chinese Quaker. An Unfictitious Novel by Nellie Blessing-Eyster. Fleming H. Revell Company. London and Edinburgh. Price six shillings.

This is a very prettily written story of a young Quaker woman who, with no love for the Chinese but rather antipathy toward them, becomes interested in a Chinese lad in San Francisco, whom she teaches and trains, and who afterwards becomes a consistent Friend and eventually a high mandarin in China. Mrs. Eyster also endeavors to depict some of the horrors of the enslavement of Chinese women in the United States and the endeavors which are made for their rescue. Fact and fiction are so interwoven in the work that it is impossible to say where fiction ends and fact begins, yet we are assured that the events recorded are substantially true. The author has devoted much time to the personal instruction and moral elevation of the Chinese, and so writes intelligently and sympathetically. The book is embellished with several illustrations, the next to the last being that of "Sing" (the hero of the story) "when he left the University at Berkeley." Altogether the book is interesting and well

worth perusal, but is perhaps more adapted to people at home than to those living in China.

The City of Springs, or Mission Work in Chin-chow, by Annie N. Duncan, Oliphant, Anderson and Ferrier, Edinburgh and London. Price \$1.00 (gold.)

This story of mission work in Chin-chow, a city inland from Amoy, opens with a short account of the journey from England, which not only brings the writer to the land of Sinim, but also to the following conclusion: "If ever human being feels like an infant, ignorant and helpless, surely it is the poor little newly arrived missionary who takes in with all her five senses at once the overwhelming fact of the absolute pole-apartness in looks, speech, habits, thoughts, and everything else of John Bull and John Chinaman."

The city of Chin-chow, its houses, temples, streets, and shops, becomes very real to the reader of this little book, and that city ditch, "arranged on a system which would be excellent if it would only work," is the same "city ditch" many of us outside of Chin-chow have also seen.

But it is the chapters about its people, and missionary work among them, that adds the real interest to this little story, and that will help the people at home, who already love the memory of William Burns and Carstairs Douglass, to also love "Pastor Tan" and "Brother Ba" and their Chinese brothers and sisters in and about Chin-chow. Many churches in the home lands will do well to emulate Pastor Tan's charge, from which no fewer than five self-supporting congregations grew, so that the one church became six.

We close the book thankful that the "pole-apartness" of the Chinese and ourselves ends at the Cross of Christ, where they and we become one in Him.

REVIEWS BY A. H. S.

Missionary Principles and Practice. A Discussion of Christian Missions and of some Criticisms upon Them. By Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church of the U. S. F. H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. Pp. 552. \$1.50 (gold) net.

This book is divided into four sections, of which the first is entitled: "General Principles Stated," in twelve chapters. The second part is "General Principles Applied," in ten chapters. The third division is "Need and Results," in fifteen chapters, while the last eight are more elaborate discussions of "Privilege and Duty;" some of the chapters being composed of addresses which have been delivered on important occasions, notably the one on "The Resources of the Christian Church," which was delivered extemporaneously (in the fullest sense of that word meaning full preparation with spontaneous utterance) and was one of the most important and influential utterances of an unusually influential gathering of the Student Volunteer Convention at Toronto, March 1st, 1902. Although the chapters are thus classified and do have a real unity, their origin as editorials, or journalistic contributions, and as oral elucidation of mission themes, is entirely evident, but does not in any way detract from the usefulness of the volume, which will at once take its place as a repository of forceful arguments in favor of Christian missions, forcefully presented. Mr. Speer's long and rapidly growing list of substantial works makes it superfluous to do more than to remark that in this latest one the same high and sustained excellence as heretofore is in evidence. Many readers will turn first to chapter six, entitled "The Science of Missions," since the phrase is associated with the name of Mr. Speer and has itself

excited much discussion and not a little criticism.

We cannot avoid a feeling that the title is infelicitous and might better have followed that of the book as a Discussion of some Mission Principles and their Practice. What Mr. Speer says is just and reasonable, yet it is far enough from forming what we mean by a "Science" of Missions, even if there can be any such thing. No one would, for example, be likely to speak of the "Science of Philanthropy," but rather of its principles and its practice. This infelicity of phrase is virtually admitted in the very first point named, to wit, the Aim of Missions, which is by no means the same for all, neither do the means adopted run in parallel grooves. Yet there are certainly generalized experiences which have a genuine validity of their own, and to make these known ought to be the object of every society in dealing with its agents. That the latter are too often left to grope their way alone is no doubt true, but it ought not to be so any longer, and Mr. Speer's discussion will in the end assuredly prove helpful, both to those who dissent from his conclusions as well as to those who agree with them, as most readers will probably do.

We find on page 482 a singular misprint of 'Chinese' for "Christian" in a sentence from Dr. A. J. Gordon, beginning: "Whenever in any period of Chinese history a little company has sprung up so surrendered to the Spirit, and so filled with His presence as to furnish the pliant instruments of His will, then a new Pentecost has dawned in Christendom." On page 494, in discussing "The Resources of the Christian Church," the author says that he will confine himself to the four countries which to-day are doing nine-tenths of the missionary work of the world, where the word 'Protestant' ought to have

been inserted before "missionary work."

Those who are following the International Sunday School Lessons for 1903, may be glad to make use of a little booklet (5½ inches by 2½) adapted for the vest pocket, prepared by the experienced Rev. R. A. Torrey, some of whose numerous works we had occasion to mention a few months ago. It has already attained a circulation of 30,000, a sure proof of its completeness, compactness and real merit. It is published by the Revell Company.

The Queen of Little Barrymore Street.
By Gertrude Smith, author of "The Arabella and Araminta Stories,"
"The Boys of Marmiton Prairie,"
and others. F. H. Revell Co. September, 1902. Pages 223. \$0.75 (gold) net.

This is a story for boys and girls, in which everything is made as smooth and enchanting as a morning dream (which invariably goes by contraries). The little lass falls into the most impossible conditions, is most preposterously made much of, for nobody can tell what reason, the house-maid comes into the foreseen fortune of \$50,000.00, the father of the little girl resolves to go to Australia (of which he knows nothing) for the reason that he had lost his money in California (or therabouts) and had disagreed with a paragonal brother-in-law who thirsts to make up with him, and who finally forces the game by putting his relatives into one of his houses, and the brother-in-law into a position opportunely vacated by the young man in love with the heiress, who also skips to Australia. All children will gloat over these unheard of situations, yet no one will ever expect them to occur anywhere on this planet, least of all in a staid New England city (not identifiable by the reviewer.)

This Is For You. Love Poems of the Saner Sort. Selected by William Sinclair Lord. F. H. Revell Co. September, 1902. Pp. 182. \$1.00 (gold) net.

This little volume, handsomely put up in a box, consists of a little more than an hundred poems about Love, with a few relating to friendship. Among them one recognizes many old friends, but perhaps more that are much less familiar to readers in the Far East. There are not many of extraordinary merit, but the whole form a gamut of sweetness and depth in its tone and its echoes. It is a good book for a present to an appropriate person! The same publishers put out a small book called *The Ruling Quality, a Study of Faith as the Means of Victory*

in Life; by Herbert Lockwood Willett. (35 cents net). In seven chapters (the second happens not to have its number in the text) Faith is considered as the Ruling Quality, and it is shown that it is the same in its essence, whatever the object. It is also The Secret of Power, has Enthusiasm, its Fruit is Courage, its Garment is Humility, it has Symmetry and Joy, but at last Love is the Supreme Excellence.

"The night bath a thousand eyes,"
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

Editorial Comment.

WE have received a copy of the Fifteenth Annual Report of the Society for the Diffusion of Christian and General Knowledge (which, in our craving for brevity in this rushing age, we usually shorten to "The Diffusion Society") for the year ending September 30th, 1902.

As most of our readers are now aware, this is not a mere report of the Society's operations, but, in addition to the usual details one expects to find in a Report, includes a fine general survey of the general state of China and the various movements which are the theatre in which the thoughts of the Society revolve. Such a survey is welcomed by many, both in China and in the homelands. This year we are given, besides, good prints of the men who have been most powerful during the

year and around whom the greatest interest has gathered.

It is scarcely necessary for us to dwell at length on the good work which this Society is doing, for missionaries of all Societies have learned to avail themselves of its aid. As Mr. Addis, the Chairman of the Board of Directors, said at the annual meeting, its work is to be considered as preparatory and supplementary to that of the regular missionary organization. It claims the whole field of true knowledge as the Lord's and boldly tells its Chinese constituents that knowledge without God is vanity and ends in confusion. The Report before us shows that many of them are at least ready to test the truth of these claims by buying and studying Christian books, and even subscribing handsomely to its funds.

Our advertising columns and the "In Preparation" department of the RECORDER amply bear witness to the industry with which the editorial staff, both old and young, are toiling to supply the demand for Western books, a demand which they have also been largely instrumental in creating. But this year there have been two extra reasons for intenser energy in this work. The first is the fact that this year we have seen the first effects of the Reform Edicts of 1901, abolishing the *wen-changs* and ordering the establishment of provincial colleges. The consequence is that there is an unprecedented demand for foreign books. The second reason is the Japanese invasion of China. China is now being exploited by translators of Japanese works, omitting Christianity from histories, and other Western originals in which a Christian interpretation was put upon the world. But more, there is a special Society, of Japanese origin, for the sole purpose of teaching the Chinese the Spencerian philosophy. As the Report says:—

"A society for the defence of the Far East was formed under the leadership of Japan shortly after the Japanese war. Lately, supported by the gentry and officials of Japan, it has been led by Prince Kinoye, who visited China about a year ago. As a result of this visit Japanese societies and schools and advisers appear thick in China, and Missionary Societies of a new type appear in many provinces of China—an opportunity of propagating material, commercial, educational and political reforms, ingeniously seized by the Japanese because largely neglected by the Christian West."

It is thus evident that the Christian church must be up and doing, for there is a new enemy coming in like a flood. In the name of the Lord let us set up our banners against it. The founding of the colleges and the Japanese literary invasion of China are the two epochal events of the year, and both loudly emphasize the need of the Diffusion Society's work.

The following table of the year's sales is full of encouragement:—

Sales of Previous Years.

1897.....	\$12,146	1900.....	\$ 6,251
1898.....	18,457	1901.....	12,722
1899.....	9,133	1902.....	33,236

Value of Sales and Free Grants for the twelve-months ending September 30th, 1902.

Diffusion Society books	\$26,885.42
Diffusion Society Periodicals	7,288.00
Less books not reported on and returns	933.79
Free grants to the value of	2,398.87
	Mex. \$35,638.50
Educational Association books	\$4,496.82
Presbyterian Mission Press	5,676.94
Foreign	3,551.44
Sundries, etc.	13,423.26
Less not reported	110.10
Grand Total, Mex.	\$62,685.86

The table shows that in sales and special grants the Society has been the means of distributing in one year Christian literature and useful books to the value of \$62,685.86 Mexicans= some £6,000 sterling.

The total of new books issued in 1902 was 91,500 copies, or 8,549,500 pages, while reprints bring these figures up to 125,096 and 13,911,656 respectively. Twenty-one books are in press, and about thirty in preparation.

In conclusion, we advise any of our readers who are not already members to send ten dollars to the General Manager, Mr. W. M. Cameron, 380 Honan Road, in return for which they will receive

a copy of this Annual Report and specimen copies of the Society's publications as they appear. Only thus will they keep posted as to what is being done.

* * *

THE missionaries present at the Summer Conference at Moh-kanshan, last August, united in a request to the missions working in North Chekiang and South Kiangsu to appoint representatives on a Committee of Comity. The purpose of this committee, if organized, will be to settle any questions which might come before it as to division of field, etc., and to further the interests of the Chinese church at large. We have heard of but a few responses by missions concerned. Whether the matter is taken up in this way or in some other, there is a very great need for concerted action by the missions. Perplexing questions arise in one's work, where he has a field to himself, and he needs the knowledge of the plans and experiences of others to guide him. But the difficulties are yet greater where two or more missions work in the same field. We refer now to a class of difficulties which have arisen within very recent years in this part of China at least; in fact, since the year 1900. Since it has become recognized that foreigners could not be driven out, but are protected and even feared by the officials, hundreds of men with "axes to grind" have come to the missionaries, representing that their villages are ready to accept Christianity *en masse*. These men will go to all the missionaries in turn and try to get some one to go to their

place. Having persuaded the foreigner to go, they may use the very fact of his having visited their place as a lever to exact money from their neighbors or to escape making payments which they should have made. They are sure to hand in complaints to the foreigner sooner or later and expect him to exert his power in their behalf.

* * *

It can readily be seen that some understanding should exist between missionaries as to their action in such matters. Cases are not unknown where persons who have been punished by one missionary for frauds committed under the pretence of being connected with the church, have managed to deceive another missionary and get him to set up a chapel in their midst! There is an increasing amount of talk among adherents of various missions as to which is the more powerful, so that where two missions work in one district, the seeds of dissension are sown, quite unknown to the missionaries, by pretenders and seekers after influence. If the officials were less ignorant, these things might quickly be remedied. But they are afraid, in many cases, of even the name of the foreigner. The need of a mutual understanding and a defensive alliance on the part of the missionaries is therefore very evident.

* * *

A FURTHER suggestion is made by a Chinese preacher who has been watching the above difficulties with great care. He feels that some name might be adopted for all Protestant churches,

to be used by all, so that we shall no longer hear of the "Ta Ying Kung Hui," the "Chang Lao Kung Hui," the "Nei Ti Hui," the "Tsing Li Hui," the "Kien Li Hui," etc. If all could be known by the common name to all outsiders, and a list of members, or at least a certificate of membership to each member, could be arranged for purposes of identification and detection of fraud, great advantage would accrue to all concerned.

* * *

"THE evangelization of the world in this generation" was once made prominent as one of the mottoes of the Student Volunteer Movement, and as far as we know, is still held up as the goal at which the Christian church should aim. We are not aware that this war cry has made much impression either on the churches at home or on the mission fields, from which quarter we should expect the cry to be taken up and sent back with infinite emphasis to the home churches. Some years ago we did indeed hear a good deal about a forward evangelistic movement in the China Inland Mission, but for some reason we hear no more about it. At first the motto excited considerable criticism in some quarters for various reasons, but of late it seemed as if the motto were not only capable of a reasonable interpretation, but of possible fulfilment.

But at last one of the old mission fields in India has risen to the importance of the ideal and has sent a wonderful resolution to its home church. The American United Presbyterian Mission at Sialkote, in the Punjaub, has told

its Board that with its present force it cannot hope to fully preach the gospel to the five millions in its particular territory within a period of less than two or three centuries; that to reach them in this generation they must have at least one male missionary and one evangelistic lady missionary for every fifty thousand of the people, in addition to a many-fold larger force of native pastors and evangelists to work with them; and that to bring up the present staff to the required strength there must be an increase of eighty male and eighty female unmarried missionaries at once!

Truly an extraordinary demand. How shall it be answered? The *Indian Standard* gives a partial answer in its issue of December 16th. Mr. J. Campbell White, Secretary of the Calcutta Y.M.C.A., in his letter of resignation, says that he has been asked by his old church, the American United Presbyterian, to return home and become the Financial Secretary of their Foreign Missions. The Y. M. C. A. work in India is very loth to lose him, but he feels that this is unmistakably a call from God to special service. He thinks that if such a plan could be made practically effective by any denomination in its own exclusive field, there would be hope that the whole church of Christ might awake to the necessity of some such thorough occupation of all mission fields in order that the command of the Lord to preach the gospel to every creature may be obeyed.

It at once occurs to one to say that such a thing might be possible in India under the "Pax Britannica," but how could it be done in disturbed China? Never-

theless, it is in the firm conviction that the action of the Sialkote Mission has a lesson for us that we hasten to lay it before our brethren in China. And assuredly also the Lord of the Harvest Himself has somewhat at stake too!

OUR readers will learn with profound sorrow that Rev. D. C. Rankin, Editorial Secretary of Foreign Missions of the Southern Presbyterian Church, died at Pyengyang, Korea, on December 27th. He was in China during the autumn months visiting the mission stations of his church. In November, while on the way up the Yang-tse, he became suddenly ill with cholera, and his life was saved by the timely assistance and care

of the ship's captain. He recovered from this disease and left for Korea just at the beginning of winter. A letter from Port Arthur reported him well, but his system must have been too much weakened by the illness in China to withstand the rigor of the northern cold, and he succumbed to an attack of acute pneumonia before completing his Korean itineration. All who knew Dr. Rankin admired him for his extensive information and literary attainments; but above all for his eminently Christian qualities. His kind and courteous manner adorned the doctrine which he professed, and his loss will be severely felt by the church and by the many friends he has left behind.

Missionary News.

Times of Refreshing in Canton.

The Rev. F. Franson, Director of the Scandinavian Alliance Mission, has been with us during the past week. He addressed the missionary community four evenings, at the house of Dr. Swan, and held four meetings for the Chinese, in the Preston Memorial Hall at the hospital. Day after day the Chinese filled the place, which has a seating capacity of about six hundred. The hearts of the people were deeply moved by the addresses, and many adults as well as children gave their hearts to the Saviour.

In one of the after meetings between twenty or thirty boys were on their knees before the Lord, confessing their sins and asking for pardon. At the close of the last address

about thirty men came to the front and expressed a desire to be saved. There were women and girls present at the meetings, many of whom found peace with the Lord.

It seemed as though the people were greatly moved by the Holy Spirit, and we are grateful to God for sending our brother to us.

We wish to state that Rev. Franson, as Director of the Scandinavian Alliance Mission, is now visiting the 110 missionaries under his charge, and that he also intends to visit the various missions throughout the world. It would be well if all the missionaries availed themselves of Mr. Franson's services.

Sincerely,

C. A. NELSON,

(A. B. C. F. M.)

January 1st, 1903.

Diary of Events in the Far East.

December, 1902.

3rd.—Decree of Empress-Dowager commanding Tls. 50,000 to be paid out of the Privy Purse, and Tls. 50,000 to be paid by the Board of Revenue, and sent to Chou Fu, governor of Shan-tung, to be distributed to sufferers from the Yellow River floods in the autumn.

6th.—The following Imperial Edict has been issued regarding the Liang-kiang Viceroyalty: Wei Kuang-t'ao, Viceroy of the Yun-kuai provinces, is appointed Viceroy of the Liang-kiang provinces and also Imperial High Commissioner of the Nan-yang Administration—Nan-yang Ta-ch'ên. As soon as Lin Shao-nien, the Governor-designate of Yun-nan, arrives at the city of Yun-nan, Wei Kuang-t'ao is to hand over the Yun-kuai Viceroyalty seals to Lin Shao-nien, who is to be acting Viceroy of said provinces pro tem. Wei Kuang-t'ao will then proceed at once to Nanking to take over the Liang-kiang Viceroyalty; he is excused from coming up to Peking for instructions.

15th.—The *N.-C. Daily News* Peking correspondent reports that "their Majesties have decided to establish a Ministry of Education, with Chang Pei-hsi (at present Chancellor of the Peking University) as its first President."

He also reports that "the Peking Syndicate have decided to construct a railway, commencing from Tsé-chou, Shansi province, thence passing through Honan and Anhui provinces, terminating at Pu-ku, Kiangsu province. Mr. Jame-

son will soon leave this city, accompanied by a British military officer and two Indian surveyors, to examine the proposed route; and the Ministry of Foreign Affairs has issued the necessary passports, together with special instructions to various Viceroys and Governors of provinces en route to give every protection and facility to Mr. Jameson and party in their work."

EVACUATION OF SHANGHAI.—The British troops (the 10th Jats) left on December 22nd, the French troops on December 26th, whilst the German troops took their departure at different dates. A serious accident attended the departure of the contingent leaving on the 29th; a mounted infantryman receiving injuries from which he died the same day.

On account of the unrest in Kansu the British Consul-General at Hankow has notified the foreign missionaries in the Hsian-fu region to be prepared to leave their stations, if necessary, and has recommended them to send their women and children into safety.

January 2nd, 1903.—The *N.-C. Daily News* correspondent reports that "Russia has proposed, through Mr. Pokotiloff, to establish a Custom-house at Dalny. The Chinese government has conferred on the matter with Sir Robert Hart, and the latter has no objection to its establishment under the same conditions as the Custom-house at Tsingtao, but he is absolutely opposed to its being placed under Russian control."

Missionary Journal.

DEATHS.

At Chungking, November 10th, HAROLD SHELTON, second and only surviving son of Rev. J. and Mrs. Parker, L. M. S., of cholera, aged three years and nine months.

At Nanking, December 22nd, PAUL WADSWORTH, only son of Rev. W. A. Estes, A. F. M., aged one month and three days.

At Shanghai, January 5th, of consumption, ZÉLIE JEANNE ROSA, daughter

of Rev. W. J. Hunnex, in her twentieth year.

DEPARTURES.

From Shanghai, January 3rd, Rev. R. E. LEWIS and family, Secretary of Shanghai Y. M. C. A., for U. S. A.

From Shanghai, January 17th, Mrs. SÖDERSTRÖM and child, and Miss S. E. JONES, for England.

